THEOLOGY

VOL. LXIV MARCH, 1961 No. 489

Editorial

"A SINGLE week's reading of the newspapers," said J. N. Figgis, "will convince any intelligent person that if he wants to understand the most important currents of modern life in Western Europe, he must take into account the Christian religion, and not merely the Christian religion, but the historical development of the Christian Church and the problems to which it has given rise." In other words, some knowledge of church history should be an indispensable part of the education of a citizen of the world. But what exactly is church history? How is it related to history in general? Are church historians, who are usually not only Christian believers but committed to a denominational membership, able to achieve the same objectivity and standards of scholarly integrity as other historians? How far do they need to be theologians as well as historians? And what part ought church history to play in the elucidation and definition of Christian dogma? These are questions to which the Dean of Winchester directed attention in the first of his Wiles Lectures at the Queen's University, Belfast, which have been published under the title *Man as Churchman* (Cambridge University Press, 21s.). The lecturer on this foundation is required to relate the topics of his specialized researches to wider themes of general interest.

In three further lectures Dr Sykes illustrated the contribution that a church historian can make to doctrinal questions by bringing his expert knowledge to bear, first, on the Petrine Primacy; then, on the relation between Scripture and Tradition; and, finally, on the tensions between Church and State especially in the field of education. As regards the Petrine Primacy, he shows how the appeal to Irenaeus and Cyprian was handled at the Councils of Trent and of the Vatican, and how inconclusive the outcome was from the point of view of an historian. In the case of Scripture and Tradition, what emerges is that at the time of the Reformation and afterwards a much greater variety of theses was maintained both by Catholics and Protestants than is commonly supposed. Theologians may sometimes think that they have said the last word on the subject: they will hardly think so if they weigh what historians bring to their notice. Dr Sykes recalls how Cardinal Manning said that "whensoever any doctrine is contained in the divine tradition of the Church, all difficulties from human history are excluded"; as a counterpoise, he might also have recalled Bernard Manning's remark that "people who call for history to bear out what they say are likely to find history bearing them out indeed, but bearing them out as the young men bore out Ananias and for a similar reason". Both these lectures are supported by a considerable amount of quotation from Latin sources that are not easily accessible.

The last lecture is a more cursory survey of the relations of Church and State since 1815, which enforces the point that they come to a head most plainly in the field of public education. But beneath this is the deep question of the grounds and limits of religious toleration. The debate that is now going on in the Roman Catholic Church on this subject has not yet reached a conclusion in which its theologians can rest nor one which can give non-Romanists confidence that they have nothing to fear from the papal *thesis*. Another notable example of what a church historian can do for the illumination of this subject is to be found in *Toleration and the Reformation* by Father Joseph Lecler, S.J., which has lately been translated into English. The French original was reviewed by the late Dr Claude Jenkins in THEOLOGY, August 1955, pp. 311 f.

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Autres temps autres mœurs.—"C . . . told us that the Bishop of Oxford (Dr Stubbs) had been examining a girls' school and advising them to read widely and variously. 'Do not take an example from me,' he added. 'Since I have been a Bishop I have only read one book. Do you know what that is?' No one replied. 'It begins with a B,' rejoined the Bishop in an encouraging tone; whereupon several of those present called out 'The Bible.' 'No,' said the Bishop, 'Bradshaw!'."—Diary of Sir Mountstuart E. Grant Duff, 9 May 1893.

Letter from North India

IF the C.I.P.B.C. is in the news at all at present it is because of its participation in the Scheme of Church Union in Ceylon and the similar Plan of Union in North India and Pakistan. In this letter I shall not say much about Ceylon, because its problems are different, and would need a whole letter to themselves; but I shall include Pakistan because in the matter of Church Union she shares the same Plan, and the church in both countries has many features in common. For the theological aspects of the Plan of Union readers can refer to the book recently published by Bishop Bayne,[1] in which they will find the opinion of C.I.P.B.C. pretty fairly stated in the Preamble and Resolution passed by the General Council in January 1960. By that the Plan was accepted at a first reading for reference to the Diocesan Councils who were to report back their decisions to the General Council of 1963. By statute any plan for church union must be passed by at least a two-thirds majority of the Diocesan Councils before it can be accepted by the General Council. But it seems probable that in this case by common consent a greater majority will be required before the General Council will consent to move forward

[1] *Ceylon, North India, Pakistan: a study in ecumenical decision*. By Stephen F. Bayne, Jr. S.P.C.K. 8s. 6d.

to the next stage towards union. There is a strong determination not to leave behind in either country a pocket of "continuing Anglicans".

In making their decisions on this subject there are three categories of considerations which the diocesan councils will have to bear in mind: the theological, the practical within the diocese, and the practical in foreign relations. On the first it is not possible to say that the C.I.P.B.C. has fully made up its mind. The resolution referred to above expresses the Council's desire not to close the door, but to let the Plan be considered by the dioceses and the other provinces of the Anglican Church. There are many individuals in the church who are theologically satisfied with the Plan; some others are ready to be convinced, while some are worried. But the vast majority of ordinary Christians are theologically dumb, and are guided in their thinking on the subject very largely by practical considerations. Let us move on to consider what these are.

The primary consideration in the heart of the ordinary Christian will naturally be, "What will happen to my church here in this village?" The answer will vary according to the conditions of the area. In the majority of areas there is only one non-Roman denomination functioning. There at parochial level the people can be assured that there will be no sudden revolutionary change in their ways of worship. The difficulty will be to get them interested in the plan of union at all. Where different denominations are mingled together, on the one hand the scandal of disunion is more obvious, but at the same time the difficulties in achieving union are more clearly seen, since they know their differences better. Sometimes petty jealousies also complicate the situation.

In the wider field of the diocese and political province or state, the practical advantages of union are very obvious to see. Unless missions are in active rivalry with each other, which is not common nowadays when the majority of churches belong to the Christian Councils and observe rules of comity, the scandal of disunion in the eyes of non-Christians is not so very great. All religions have their sects. But the wastage of effort and duplication of staffs and institutions remain. But the weakness in discipline and in self-support that results from disunion is also serious. In a non-Christian country riddled by caste prejudice Christian society means a great deal even to the laxest Christian, and excommunication is a powerful and, if properly used, salutary means of bringing erring sheep back to the fold. But if there are other folds about, the sinner will try to enter them; and only when all other doors are closed will he turn to penitence as the way back whence he came. Strict observance of comity will keep the other doors shut; but unity will abolish the multiplicity of folds altogether. The partial union of the present Plan is a step in this direction. In the matter of self-support it is the same. It is the shame of the Indian church that, although every church has its large core of loyal members, the idea of the church as a source of material benefits is almost universal. Therefore the outer fringe, while not willing to deny their faith in Christ, yet within the Christian community will go wherever it feels that it can get most and give least. Willing giving is rare. The

temptation not to "put the screw on" for fear of losing members is very great. In a united church this temptation would not exist.

This brings us to the wider issue of relations with churches abroad. The church in India and Pakistan is not independent. I do not think that there is a single Christian body that does not rely largely on foreign money. The question may well be asked, "Is a church, financially so dependent on the bodies from which it sprang, justified in seeking to form a united church of its own different from all these bodies? Should it not first make itself financially independent, and then propose to have its own church free from western divisions?" I suggest this not as a bar to union, but as a spur to the Indian and Pakistani church to review its efforts at self-support and see if they are not hopelessly inadequate. Meanwhile the dependence remains, and even the day to day running of the pastoral work depends partly on foreign grants in most areas. Is it any wonder that in union negotiations an eye is kept on the opinions of the supporting churches? For one of the negotiating churches entry into the proposed union may mean a very drastic reduction in the scale of its salaries. They would be hardly human if they did not have some hesitation in entering such a scheme. That they are in it at all, is much to their credit. Of all the negotiating bodies the C.I.P.B.C. is in the strongest position financially, not because we are most self-supporting, but because we have more endowments invested in these countries. But as regards property, unless the united church remains in communion with Canterbury and therefore is recognized as the successor of the C.I.P.B.C., all its cathedrals and many of its larger churches will lapse to—to what? Presumably to the Government or to any handful of people who claim to be "continuing Anglicans". Anyhow it appears that legislation will have to be passed in order to secure the property. The complications of having been an established church are not small.

The desire to preserve the property is the mundane reason for desiring to remain in communion with Canterbury. Naturally it has weight. Purists, who consider it wrong to entertain such a motive, had better consider how easily they would sacrifice their own cathedrals to enter into a church union of their own. We admit quite unashamedly that there are these mundane reasons. But they are not by any means the only reasons for our looking beyond the confines of India and Pakistan to see what the rest of the Anglican Communion thinks. First of all we feel that this is a matter which should be considered by the whole church. The C.I.P.B.C. as part of the Anglican Communion has its special problems and its insights. But these insights need to be balanced by the insights that others have, and these problems should be solved in a way that will not create greater difficulties elsewhere. There are on the one hand impatient souls within our fold who think that we ought to have the courage of our convictions and go forward on the path that we see to be right for India and Pakistan regardless of conservative forces in other lands. On the other hand others accuse us of being subservient to foreign opinion. But to have regard to your brethren's thoughts and feelings is not subservience; it is common politeness; while to claim for one part

of the church acting alone the power of binding and loosing which our Lord left to his whole church, would be extreme arrogance when the matter affects the well-being of the whole church. We want to know the attitude of the rest of the provinces of the Anglican Church because we believe that we are part of a world-wide whole, and in the very serious step that we are proposing to take, we should like to have the approval of the whole.

It is not very easy to say just how opinion stands in these two countries about the Plan. The United Church of Northern India, and the British Methodists have given their approval though there is some hesitation in the U.C.N.I. in Gujerat. In East Pakistan those Baptists who were in the negotiations have definitely dropped out. In West Bengal and Orissa they have not yet expressed a definite opinion. West Bengal seems less likely to give its consent than Orissa. The Church of the Brethren and the Disciples of Christ have not yet given their final opinion. Their numbers are not very large. The Methodist Church of Southern Asia (American Episcopal Methodists) is one of the larger bodies concerned, and it seems to find it difficult to make up its mind. The rank and file seem a little bit doubtful, and the leaders have not yet had the opportunity to pronounce a verdict. With the C.I.P.B.C. he would be a bold man who would presume to prophesy what the voting in the different dioceses will be. Some will certainly vote in favour almost unanimously. But in many it will largely depend on the opinions expressed by the other provinces. Our request is that the rest of the Anglican Communion will take the trouble to understand the Plan and its implications before they express opinions about it. It is very good news that the provinces of Canterbury and York have appointed committees to study it and report.

We hope that while they study it, they may find that there is something in it which could be applied to the situation in England and elsewhere. If we could have hope of a parallel move towards union in other countries within a measurable space of years, many would think it worth while for India and Pakistan to hold back and wait for the others to catch up, and to save all the partings and heartburnings that come from a purely regional union such as ours.

We hope they will not be misled by Bishop Newbigin's strictures in his introduction to the latest edition of his book *The Reunion of the Church.*[1] In criticizing the Unification of the Ministry he writes indeed primarily of the Scheme of Church Union in Ceylon, but in this respect what he says reflects equally on the Plan for N. India and Pakistan. The Bishop is writing to support the C.S.I. method of unification of the ministry as opposed to that proposed in the Ceylon Scheme. With much of what he says I find myself in sympathy. He points out how at the basis of the C.S.I. method is the belief in justification by faith, a faith in God who alone justifies the ungodly and who alone gives validity to any ministry. The C.S.I. having accepted episcopacy and tasted it, would be very loath to give it up.

[1] I understand that an article by Archdeacon T. D. Sully, in reply to Bishop Newbigin's stricture, will be appearing in the *Church Quarterly Review*.

But all the same "If the true secret of the church's being is that it is the place where God's supernatural grace takes hold of those who were no people and makes them his people . . . then we can both insist that episcopacy is God's will for the church and at the same time acknowledge without any hedging . . . that non-episcopal bodies are truly churches. . . . Conformity with God's will is not the precondition of fellowship with him, but the fruit of it." So the C.S.I., while maintaining episcopal ordination as the rule of the church, accepts the ministry of those previously non-episcopally ordained. In their desire to come into the one fellowship their ministry is accepted as validated through faith in God, who called them, and ordained them.

This is a reasonable attitude, whether one agrees with it or not. But he admits that there are those in the C.S.I. who are not satisfied with the validity of non-episcopally ordained ministers for the administration of the sacraments, whose scruples have to be respected. This is precisely the difficulty which the Ceylon Scheme (and the N. India/Pakistan Plan) is trying to avoid. He accuses us of having introduced supplemental ordination by the back door and under another name. He vigorously opposes the supposition on which supplemental ordination is based, namely that in a divided church all orders are only partially valid, and many supporters of the Plan in N. India would agree with him. But I submit that he is wrong in equating the proposed form for the unification of the ministry with supplemental ordination and further that what the rite expresses outwardly and visibly is precisely that which he says happens through faith in God's justification, namely the acceptance by God of all the uniting ministries in all their imperfection as his ministry in the united church. The Ceylon scheme specially forbids us to try to give name or title to this service "as it has no historical precedent". We ask of Almighty God, who can out of stones raise up children to Abraham, that he will accept these ministries in their united form. Man may argue about the *esse,* the *bene esse,* or the *plene esse* of a valid ministry; but only God knows. So we cease to argue, and throw the whole thing back on God, the only giver of grace, saying as it were, "O God, accept our ministries as thou hast accepted them hitherto, and if there be anything lacking to any one in thy sight, then through this our mutual laying on of hands do thou supply it." It is this that we ask God to do, and the services of unification of the ministries at the inauguration are to be an act of faith in God, expressing outwardly and visibly what Bishop Newbigin says the C.S.I. accepted as an inward and spiritual fact. In S. India, he says all the participating ministries were accepted as valid, though perhaps imperfect, ministries of the Church, growing to perfection by the grace of God. But yet some people retained scruples about the validity of certain ministries. In the Ceylon Scheme and N. India Plan God is asked to confirm the existing reality and supply the imperfection of all the ministries according to their needs. The emphasis all the way through is on God's act, and our prayer is to God to give whatever *he* may see to be needed to each. Nowhere in prayer or formula is

God asked to give the gifts of any one church or ministry to the ministers of another church. If it were supplemental ordination, it would mean that each church was giving its gifts and graces to each other church. But this is not so. God is the giver and God is the judge and the justifier. But along with this the liturgical form is so designed as to remove the scruples of those that have scruples, namely among the participating bodies, the Anglicans; but not only they. We should not confine our thoughts to the participating bodies. We must also remember the Syrian Church and the Armenian Church in India, the Orthodox and the Old Catholics, and also the Church of Rome, all of whom have similar scruples, with some of whom the Anglican Church is already in communion, and with all of whom we hope some day we shall be united, when God wills and as he wills.

It is the intention of the Plan to get rid of one anomaly, that of having ministers in the church some of whom are not acknowledged fully by all members of the church from the start. It is true, we keep instead another anomaly that the ministers of churches which will have *communio in sacris* with the united church will not be accepted as licensed ministers in it without a ceremony of laying on of hands. But I do not see that in so doing a minister of the Church of England (or any other church) will be either "concurring in an official denial of the reality of his own ordination . . . or condoning a profanity". He will rather in humility and charity for the sake of the unity of the church submit himself and his ministry to the unerring judgment of God, who will neither reject what is true nor refuse the prayer of faith to supply anything that may be lacking. If the sinless Lord could submit to the baptism of repentance for the sake of man, a man who is sure of the reality of his ordination can without profanity submit to a ceremony in which God is asked to confirm all that is good and supply anything that may be lacking, if he sees any such lack, in his ministry.

Nevertheless the necessity of having such a ceremony for ministers coming in future from foreign lands reveals the greater anomaly that churches in one country propose to unite while the same churches in other countries still hold back. If we could have hope of a parallel move towards union in the related churches in other countries within a measurable space of years, many would think it worth while to hold back and wait for the others to catch up.

JAMES, BISHOP OF DACCA.

Revised Reviews: III—Kirk's The Vision of God

THE late Dr Kirk early perceived the serious and strange defect in Anglican theology, the neglect of Moral theology and Christian ethics, and set himself to remedy it. This he did in four books, *Some Principles of Moral Theology and their Application, Ignorance, Faith and Conformity, Conscience and its Problems,* and finally *The*

Vision of God[1] with its sub-title, The Christian Doctrine of the *Summum Bonum,* by far the largest and the foundation of all that he wrote about ethics. Of this book he says he has restored passages which available time compelled the omission in delivering the lecture-sermons, has added others and the appended notes; that, even so, movements of vast importance are referred to in a single paragraph and that he has simply reviewed "a few outstanding episodes in the history of the doctrine". The fact is that not much more than one-third of the book could be spoken in eight lectures even if each occupied a full hour. The text covers 473 pages, and the appended notes, in smaller print, 85 pages. When I first read it in typescript quotations from patristic and scholastic authors were given in the original languages as well in translation, but this defeated the publishers' intention to make one book of it, and consequently for the most part only translations are printed.

Few books require so little revised appraisal after 30 years: its excellence and its near uniqueness in Anglican theological writing remain. It is a sustained exposition of the teaching of historic Christianity about the true end and blessedness and purpose of human existence, which must be of basic importance and ultimately determinative in Christian moral theology and ethics, showing how teaching about conduct has been bound up with the sixth of the Matthean beatitudes, notwithstanding frequent aberrations and deviations never more confident, strident and widespread than today. This is theology in its proper sense, how life ought to be lived and the essential ground thereof, not the antiquarianism of which the great learning is only less astonishing than that any reasonable person, aware of the condition of the world in which he is living, should suppose that such learned rubbish has any relevance to present-day problems of serious thought or practical living.

"The Vision of God", used as expressing the supreme purpose of human life, has little to do with the ordinary meaning of seeing visions and nothing to do with the dreaming of dreams which vanish when one awakens; nor is it concerned with seeking "religious experience" for its own sake. Dr Kirk is fully aware that Christian theology can otherwise express the consummation of human life—as salvation, membership in the kingdom of God, eternal life—but "all that is of value in them, and something more besides, is expressed by the thought of the vision of God". For no Christian can reflect upon this phrase without remembering that the Church has already seen God in the face of Jesus Christ, whereon "the whole scheme of the Christian life springs into view"; and "it is only as worship creates in him some likeness to the character of Jesus that the Christian can attain his goal".

Notwithstanding the endless talk about it, the true nature and meaning of worship is seldom appreciated. It is urged as the only fitting attitude of the creature to his Creator, and to consist in praise, thanksgiving, petitionary prayer, meditation: contemplation, in its

[1] The Bampton Lectures for 1928. Longmans, Green and Co. 1931.

true meaning, often remains an "extra", an activity of saints. Hence worship is widely estimated as of little if any *practical* significance, wholly secondary to leading the good life (based on other grounds), "useful" in as far as it inspires and stimulates the active service of one's fellow men; and a little of it goes a long way. This book should correct such notions; throughout it is a defence of the *primacy* of true worship as the Christian's highest prerogative and that, its nature being fully considered, it is the key to man's ethical problems, though its true nature is misconceived if the desire to find that key is at all a dominant motive in worship.

Dr Kirk first traces the antecedents of "the vision of God" in pagan and Jewish thought, then its place in the New Testament, which deprecates "religious experience" (as ordinarily understood) as a test of the reality and value of worship. He also shows how the Christian ethical ideal has been closely connected with and largely influenced by codification of moral precepts, corporate discipline in the Church, asceticism and monasticism; the values and dangers inherent and often revealed in "formalism", "institutionalism" and "rigorism" are exposed and illustrated and their relations to the central *motif* of Christianity are examined. It is shown that when the main emphasis in Christian life is the promulging and enforcing codes of precepts the result is the substitution of moralism for religion. Nevertheless, the great monastic founders were in the true succession of the New Testament in their emphasis upon contemplative prayer. The theological treatment of the basic Christian ideal is exemplified, more particularly in Clement of Alexandria, Augustine and Bernard of Clairvaux, and its more precise formulation in the Victorines, Aquinas and (in the practice of prayer) Ignatius Loyola and Francis de Sales. The final chapter considers and answers some Catholic and Protestant and other deviations from, and/or criticisms of, worship as the Christian's first and most important activity. "Disinterestedness" or "unselfishness", difficult to define, is the ideal of Christian character and, for Christian ethics, no form of self-centredness can be truly disinterested, and certainly not in a religious disguise which it easily assumes. Moralism, formalism, rigorism, cannot confer disinterestedness: the way of true worship is the only way; though discipline and the service of one's fellow men are essential, only true worship can disinfect them from egoism.

Some may differ from Dr Kirk's conclusions. I myself tend to be sceptical of affirmations which are inferences from faith-affirmations; yet genuine faith must issue in practical beliefs and activities. Those who differ from Dr Kirk's conclusions will be hard put to it to defend so fully and successfully any alternative, unless they reject ethical theism and the fundamental Christian affirmation. His mind was unusually subtle and he was learned, not only in moral theology and ethics, but in New Testament studies before the modern fashion was concerned to impose unity upon the contents of the New Testament; he recognizes that it leaves open many questions and requires both criticism and development, as indeed the heresies demonstrate and helped to achieve. But it can be said with confidence that no

modern fashions in New Testament studies (he was familiar with Bultmannian scepticism) would require substantial modifications of the use he makes of it for his chosen purpose.

Alike in what he criticizes adversely and in what he commends and defends, he is so anxious to be fair that he fully exercises the familiar academic tendency to introduce so many qualifications that superficial readers may sometimes wonder if he is saying anything definite; but though he is not an outstanding stylist, he is never obscure, and those who will follow his reasoning carefully will find clear conclusions; and at times he rises to eloquence. Thus, in countering "the robust commonsense, even among Christians", that worship or contemplation is itself selfish and commendable only in as far as it inspires the active service of one's fellow men, he shows that the concept of "service" embraces two very different ideals, only one of which is Christian or can even realize its own ideal:

> To serve humanity in the spirit of patronage—as a genius condescending to stupidity, as an expert coming to the help of the inefficient, as a millionaire lavishing gifts upon the destitute—is there anything in the world which breeds more dissension, discontent, just resentment and open revolt than this? . . . Yet apart from an atmosphere of worship, every act of service avails only to inflate the agent's sense of patronage. He is the doctor, humanity is his patient; he is the Samaritan, his neighbour the crippled wayfarer; he is the instructor, others are merely his pupils. Gratitude (if they show gratitude) only confirms his conviction of his own importance: resentment (if they resent his services) only ministers to the glow of self-esteem with which he comforts himself in secret. The phenomenon has been the commonplace of satirists since the world began . . . and the more there is of such "service", the less the cause of humanity is in truth served at all (p. 447).

There follow the qualifications—against the self-satisfaction of the immature or deluded worshipper and commendation of the men of action who are in reality (if unconsciously) in the attitude of true worship of their ideal of service.

Again, the vision of God is confined within no narrow limits:

> Wherever a man's mind has been uplifted, his temptations thwarted, his sorrows comforted, his resolutions strengthened, his aberrations controlled, by the sight of purity, innocence, love or beauty—indeed, wherever he has, even for a moment, recognized and responded to the distinction between good and evil, between better and worse—such a man has had in part the mystical experience. Dim though his mirror may have been, he has yet seen God. Where he has seen God once there he may see Him again. Purity, innocence, love and beauty are to be seen no doubt most fully in the gospel. But they are to be seen elsewhere as well; and seeing them elsewhere we can discern their delicacies and refinements in the gospel better than ever before. . . .
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> So far then from being rare, the mystical experience is at once the commonest and the greatest of human accidents. There is not one of us to whom it does not come daily. It is only carelessness or custom that prevents our realizing how divine it is in essence; only timidity which checks us from proclaiming that we too at such moments have seen God, even if as in a glass darkly; only folly which blinds us to the fact that these moments of vision are our surest safeguard and our best resource in every temptation, sorrow or selfishness. . . . What Christianity offers, with its fellowship and sacraments, its life of prayer and service, its preaching of the Incarnate Son of God, is the same vision in ever-increasing plenitude; vouchsafed in such measure as will avail against the worst temptations

the deepest sorrow, the most ingrained self-seeking, and will give constant and daily increase of strength, encouragement and illumination.

Thus

> The spirit of worship is not a remote prize to be acquired by struggle. It is an actual endowment, possessed by all men; its presence is universally realizable. We are born into a world where we cannot but worship; even if we learn to worship the devil and his works, we shall still retain some trace of the worship of God to the very end. . . . We may resist, deny or betray; we may welcome, co-operate, and adore; but we shall never be masters of the situation. . . . If without self-scrutiny and self-torment a man can remain alive to the goodness in his environment, it will draw out all that is best in him, leading him nearer to the perfect goodness revealed in the Incarnate Lord. . . . For what we mean by "goodness" is the invincible grace of God's love, of which Augustine, rightly discerning the deepest secret of the New Testament, never hesitated to proclaim that it was stronger than death itself (pp. 464 ff.).

Though he did all he could, Dr Kirk failed to arouse the Anglican Church to realization of the importance of Christian moral theology and ethics. To-day, when Christian morals are very widely ignored and flouted, and sometimes ridiculed as out-moded and baseless, C.A.C.T.M. (with the agreement of a majority of the episcopate), has abolished ethics as a subject in the G.O.E. While it was prescribed, ordination candidates were often wont to call it "the commonsense paper"; but many examiners regarded their performance in it as so worthless as to be intellectually degrading to have to read. Probably 95 per cent. of present-day ordinands are incapable of intelligently advising on or teaching Christian ethics or of defending them, except by repeating dogmatically and inaccurately the little they remember of what they have picked up in the same fashion. Careful study of Kirk's four books, which contain ample guidance for further reading, would do much to strengthen the influence of the Church's ministry; and it should begin with *The Vision of God*.

J. S. Bezzant.

Chapter 13 and the Passion Narrative in St Mark

Dr Beasley-Murray has called chapter 13 "a happy hunting ground for scholars with a flair for ingenuity". It would have been with even greater misgivings that I ventured into this well-trodden field were it not that what I have to say is little more than has already been suggested by Dr R. H. Lightfoot and Dr Farrer.

The discussion starts from Dr Lightfoot's point[1] that in 13. 32 we read that the Son does not know when the *hour* is, in 14. 35 he prays that the *hour* may pass from him, while in 14. 41 the *hour* is said to have come when it is known that the Son of Man is betrayed into the hands of sinners. He suggests that the *hour* of 13. 32 has in fact come. We might notice further that in 14. 36 Jesus prays that the *cup* may pass from him, while St Mark just before this adds

[1] *The Gospel Message of St Mark*, pp. 52-3.

a narrative sentence; "he prayed that if it were possible the *hour* might pass from him". This narrative sentence does not appear in the other synoptists and St Mark seems to be emphasizing the nearness of the hour. and so he prepares us for the statement in 14. 41 that it has come. In case our Lord's ignorance of the hour be thought inconsistent with the definite indication of time in 13. 30 it should be pointed out that there he knows that "this generation shall not pass away till all these things be accomplished" because "all these things" will bring his own life on earth to an end. Knowing this is perfectly consistent with ignorance of the exact hour. The hour of 13. 32 seems to refer generally to "all these things", i.e. the tribulation which will end in glory, which is what the chapter is about. When this series of necessarily connected events has started, the hour could be said to have come, as is stated in 14. 41.

There is a second strong pointer in this chapter towards the passion narrative in v. 36[1]. After the parable of the householder, St Mark tells us Jesus warned his disciples to watch "lest coming suddenly he find you sleeping" (*μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας*). In 14. 37 ff. St Mark tells us he came three times in the garden and found them sleeping. On the first occasion, 14. 37, he says "and he cometh and findeth them sleeping" (*καὶ ἔρχεται καὶ εὑρίσκει αὐτοὺς καθεύδοντας*). On the second occasion, 14. 40, he says "and again he came and found them sleeping" (*καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας*). By this repeated form of words so strongly reminiscent of 13. 36, St Mark is surely emphasizing that on this occasion at any rate the lord of the house did come and find his servants sleeping.

These two points seem strongly to suggest that the warnings and advice of ch. 13 have a practical application to the immediate future. This is not to deny that they also point towards what is still future even for us. Our Lord, according to St Mark, addressed the discourse to all Christians (13. 37), thereby implying that they might have to suffer for their faith. But in the Christian view such suffering is pointless and cannot be understood apart from Christ's sufferings. It is therefore natural to expect that in a prediction of suffering and ultimate salvation for all Christians there should be at least an underlying reference to the suffering and victory of Christ. It is the contention of this article that such a reference may be discerned all through ch. 13. In St Mark's version the warnings to the disciples do not refer merely to their later lives after our Lord's resurrection or to the lives of Christians in the future. The discourse is so worded that its relevance to the events of the passion is also clear, thus expressing the close relationship between Christ's sufferings and those of each Christian. The disciples (and we) are to learn the significance and importance of the warnings in the actual events of the passion. *Vv. 5–8.* The first of these verses is a direct warning to the disciples against being led astray. V. 7 is also addressed to them, "be not troubled". The verses have some relevance to the disciples themselves. V. 6 is something of a crux and cannot be discussed in detail here.

[1] Cp. A. M. Farrer, *A Study in St Mark*, p. 140.

We shall accept the interpretation of C. E. B. Cranfield[1] who paraphrases the first half of the verse, "many shall come arrogating to themselves the name and prerogatives of Messiah, which by right are mine, and claiming to be Messiah". Some would maintain that this mistranslates ἐπὶ τῷ ὀνόματί μου (R.V. "in my name"), which, it is claimed, would most naturally mean "under my authority", meaning "with my power", and which could hardly be used of a false Messiah. But St Matthew thought it could be used of false claimants to Messiahship (Mat. 24. 5), and Heitmüller's cogent arguments also support Cranfield's interpretation of this phrase.[2]

How then will this concern the disciples in their present situation? Our Lord has warned them ("you" v. 5) against being led astray. He now says that in the time to come many (πολλούς v. 6) others will be led astray, in this case by false claimants to Messiahship. The point of mentioning these others is that in following false Messiahs they will in effect be denying our Lord's Messiahship. It is primarily this *denial* that the disciples are warned against, rather than the positive following of false Messiahs. The followers of false Messiahs are mentioned because their error is the same as that against which the disciples are warned, namely, the denial that Jesus is the Christ. The disciples believe that he is the Christ; but he is warning them that their faith, like the faith of "many" in the future, will be severely tested. When the critical moment comes and Jesus is taken by Judas and the multitude, they are led astray; their faith is shaken and they forsake him. In doing this they deny the Lord, as Peter does in 14. 68 ff., and their act implies a denial of his Messiahship (see also below on v. 22).

How do vv. 7–8 directly concern the disciples? It may be that for some of them in later life earthquakes and famines were the precursors of the end. But forecast does not seem to be the main point of this paragraph. The troubles mentioned are evidently intended only as a generally representative list of disasters, as the plurals show. Moreover "the events and portents described are common apocalyptic expectations", writes Dr Vincent Taylor[3] and he quotes parallels. We need not expect a literal fulfilment. The main burden of the paragraph is surely indicated in the first sentence, "Take heed that no man lead you astray". The emphasis is on not being led astray, not on foretelling future disasters. It is primarily a piece of advice in face of the future, not a forecast of what the future will be.

We shall not therefore need to look for a precise fulfilment of the troubles foretold as being in store. But clearly the forecast of the troubles must bear some resemblance to the future or the advice would be valueless. War seems to be the most prominent of the disasters, and it seems to be particularly stressed. It is surely not fanciful to see in this a reference to our Lord's coming war with the powers of darkness. The phrase "kingdom against kingdom" in par-

[1] *Scottish Journal of Theology*, 6, p. 288.

[2] W. Heitmüller, *Im Namen Jesu*, pp. 44 and 63; for a summary see G. R. Beasley-Murray, *A Commentary on Mark Thirteen*, p. 32.

[3] *The Gospel according to St Mark*, p. 505.

ticular seems to suggest this. One such rising will be that of the kingdom of Satan[1] against the kingdom of God. This rising is marked by the betrayal and capture of Jesus. In these verses the disciples are told in effect not to be dismayed by this capture and by the war of which it is the start and which must needs come to pass; for the end (*τέλος*) is not yet: "these things are the beginning of travail" (*ἀρχὴ ὠδίνων ταῦτα*). *ὠδίνων* (travail) here may mean the birth-pains, the woes, that precede the coming of the Messianic age.[2] It is a strong word and one which is full of significance in this context. The same image is used in John 16. 21 to encourage the disciples. Similarly in the laconic conclusion of v. 8 boundless hope is being held out. In it is contained a further reassurance for the disciples. This is the beginning of woes, but they are the woes that herald the Messianic age.

The disciples, then, were warned not to be led astray into denying the Lord, for, although he must suffer, he would be vindicated as Messiah in the end. The advice of this paragraph had an immediate relevance for them, but it needed their failure to follow it in the first instance to impress on them its importance, as was the case with Peter's denial. They were told to take heed; "do not be led astray". But when Judas came to take Jesus they forsook him and fled. They were told to take heart; "it is not the end". But when the final struggle with the powers of darkness started, they fled for their lives.

Vv. 9–13. A parallelism between this paragraph and the previous one seems to be hinted at by the use of the same word "take heed" (*βλέπετε*) at the beginning. These verses show that the woes mentioned in the previous paragraph are not confined to the events of the passion, but will be manifested in the later lives of each of the hearers. As if to indicate this connexion between the disciples' sufferings and those of the Lord, St Mark uses the word *παραδίδωμι* three times in this paragraph in the sinister sense of "deliver up"; it is the word he uses of Jesus' betrayal in chapters 14 and 15. Indeed this whole paragraph could almost be a description of what was to happen to Jesus himself. The disciples, then, are warned not to be dismayed by their own sufferings which will have the same rationale as those of the previous paragraph; they are the necessary prelude to salvation. In v. 7 they were told "the end (*τέλος*) is not yet". *τέλος* can mean "end" in either of its English senses, termination or goal. Here both meanings may be present.[3] The sufferings of Jesus are neither the termination nor the goal of his life. He must, however, endure the suffering to its termination in order to attain the goal, the salvation of the world by his victory. Similarly if the

[1] Cp. Mark 3. 24 ff.

[2] Strack and Billerbeck, *Kommentar zum N.T. aus Talmud u. Midrasch*, 1, p. 950. It is claimed that the Rabbinic use of the expression does not refer to the sufferings of the Messiah. It might be asked whether this makes their inclusion in this context impossible. Since the word refers to the suffering with which the new age will be brough forth, and since the sufferings of Jesus, (who in any case was not entirely the sort of Messiah the Jews expected,) have not a little to do with the inauguration of the new age, it seems rash to maintain that the author of Mark 13. 8 must have kept them distinct.

[3] Cp. Rom. 10. 4.

disciples endure to the termination (*εἰς τέλος*),[1] they will attain the goal, they will be saved (v. 13).

Vv. 14–23. St Luke substitutes the siege of Jerusalem for St Mark's obscure phrase "the abomination of desolation" (*τὸ βδέλυγμα τῆς ἐρημώσεως*), but we should not therefore assume that this is what St Mark was referring to. There is one rather unusual feature here which confirms this doubt: the word *ἑστηκότα* (standing) is masculine, while *βδέλυγμα* is neuter. This hints strongly that a personal agent is meant. There is a similar anomaly where a person is in mind in Mark 6. 29 according to two of the best manuscripts which read "they took up his corpse (*πτῶμα*) and laid him (*αὐτόν*) in a tomb", a feature which is also found in the Matthean version (14. 12). Dr Farrer has suggested that "the abomination of desolation" may refer to the betrayal by Judas.[2] If the reference is allowed to be to Judas the verse may be interpreted as follows. In Daniel 9. 27, 11. 31 and 12. 11 "the abomination that maketh desolate" has been thought to refer to a heathen altar which Antiochus Epiphanes built over the altar of burnt offering. The reference is therefore to a profanation of the temple rather than its destruction.[3] Profanation is what is alluded to here. Judas, though a member of Jesus' chosen band of twelve, the very nucleus of the church on earth, is nevertheless the instrument of Satan which profanes it: he is to be seen "where he ought not", i.e. among the twelve.

In vv. 14b ff. we have advice evidently addressed to people in war-time conditions. Although Dr Farrer has indeed suggested[4] that the advice of v. 16 is appropriate to the young man with the linen cloth of 14. 51–52, we should perhaps not expect to find so detailed a correspondence with anything in the passion narrative. The imagery seems to be more general. V. 17, "Woe to them that are with child . . .", looks like a development of the birth-pain image of v. 8, a reference to the travail with which the new age will be brought forth. In the war-time conditions, therefore, we can only hope to see a general reference to the coming battle of Christ with the forces of evil, and to such battles of Christians in the future. War-time conditions are described, but it is no ordinary war, as we learn in vv. 19–20. The tribulation shall be unique, unheard of before, and never to be equalled subsequently. These are extravagant terms if this is taken to refer to the siege of Jerusalem, but they are literally true of our Lord's passion.

In v. 20 Dr Farrer has plausibly suggested that the "shortening of the days" is a further reference to Dan. 9. 27.[5] He claims that St Mark sees in the $3\frac{1}{2}$ days from the betrayal (i.e. the actual making of Judas' bargain with the high priests) to the resurrection the half-week of Dan. 9. 27. "Daniel 9 gives a forecast of history in 'weeks' of years, as though that were the standard measure of time; so that

[1] *τέλος* in the phrase *εἰς τέλος* is unlikely to mean "goal".
[2] *A Study in St Mark*, p. 141.
[3] Cp. Vincent Taylor, op. cit., p. 511.
[4] *A Study in St Mark*, p. 141.
[5] Op. cit., pp. 137–9.

it appears to be a special dispensation of the divine mercy, when, not a whole 'week', but half a 'week' only is assigned to the oppression by Antichrist." So in St Mark 13 "for the elect's sake" the "week" of tribulation is halved. But the half-week runs from Judas' making of his bargain, not his coming to take Jesus. The disciples do not actually *see* the abomination of desolation until Judas comes with the multitude. St Mark does not manipulate history, but his interpretation is perfectly intelligible.

The relevance of v. 21 to the events of the passion became apparent when the onlookers of the crucifixion thought that Jesus was not the Christ, and were therefore likely to claim that the Christ was to be found elsewhere. In v. 22 the false Christs and false prophets in the plural find parallels in the Johannine epistles. There the spirit of falsehood or of Antichrist is said to be found in many. Whatever form the falsehood may take, the sin of such "antichrists" and "false prophets" is that they deny Jesus Christ.[1] So here in v. 22 it is this denial which the deceivers have in common whether they falsely claim to be the Christ (false Christs) or make false claims about the Christ (false prophets), and it is this denial that the disciples are warned against (see above on v. 6). With a repetition of the words "take heed" (*βλέπετε*) the disciples are reminded that this is a reiteration of the warning with which the discourse opened, the warning against denial of Jesus.

Vv. 24–27. The ideas and language of this section are largely derived from the Old Testament. Of vv. 24–25 C. E. B. Cranfield writes, "that this is picture-language which we must not attempt to compress into a literal interpretation should go without saying".[2] We should again beware of looking for too detailed a fulfilment, though there may be a reference to the darkness which was over the whole land in 15. 33. There may also be an allusion to our Lord's coming victory over evil in v. 25b, "the powers that are in the heavens shall be shaken". The word "power" (*δύναμις*) is found in St Paul in the sense of an evil power.[3] If this is the reference of this clause, the two verses emphasize the cosmic character and significance of our Lord's triumph over evil which will follow the tribulation ("after that tribulation" v. 24).

V. 26 is paralleled by 14. 62 "and ye shall see the Son of Man sitting at the right hand of power, and coming with the clouds of heaven". Dr Vincent Taylor comments, "the conjunction of Psa. 110. 1 and Dan. 7. 13 shows that a spectacular descent is not contemplated. What Jesus claims is that the glorious destiny which belongs to the Messiah, described in different ways by the Psalmist and the prophet, will be seen to be his. The emphasis lies on enthronement, and on enthronement as the symbol of triumph."[4] 13. 26 need not therefore refer to a spectacular descent. It is clearly an allusion to

[1] 1 John 2. 18–22; 4. 1–3; 2 John 7.

[2] *Scottish Journal of Theology*, 6, p. 302.

[3] Cp. 1 Cor. 15. 24; cp. also Eph. 1. 20 ff. for the idea of Christ's victory in the heavens over every *δύναμις*.

[4] Op. cit., p. 569.

Dan. 7, where the four beasts are deposed and everlasting dominion is given to "one like unto a son of man" who comes "with the clouds of heaven". The phrase "with the clouds of heaven" seems to indicate the divine origin of the son of man, as contrasted with the beasts which come up from the sea. It is not unreasonable therefore to interpret the verse as a reference to Christ's approaching triumph after which dominion shall be given to him, a triumph which was won in the resurrection.[1]

V. 27. Dr Farrer suggests[2] that this verse finds a fulfilment as follows. "The women who come to the sepulchre on the third day . . . encounter an angel, whose commission is to gather the Son of Man's elect, that they may see him. 'Tell his disciples and Peter, he goes before you into Galilee, there shall ye see him.' " The twelve, who had dispersed, had to be gathered together (cp. 14. 27–28).

Vv. 28–37. There is only one further point to discuss in this section, the "parable" of the fig tree. The definite article is used, and, although many claim that it is a generic use, it is at any rate possible that a well-known fig tree is referred to. If this is the case, the obvious candidate is the one in 11. 13. In chapter 11 there is a symbolic equivalence between the fig tree and the temple, which has long been recognized and which is expounded in detail by Dr Farrer.[3] Our Lord expects fruit on the fig tree and finds none. He expects the fruit of righteousness in the temple and finds none. As the fig tree is cursed and withers, so the temple is condemned and will wither. In 13. 28–29, bearing in mind the reference to chapter 11, we are told in effect that the fig tree is putting forth leaves, and the summer (*θέρος*) is rightly expected. It had not come in chapter 11, but it will come soon. "When ye see these things coming to pass, know that he (or it) is nigh (*ὅτι ἐγγὺς ἐστίν*)", sc., perhaps, the summer of righteousness. Luke 21. 31 is more explicit and provides a subject for *ἐγγὺς ἐστίν*, viz. the kingdom of God. It is noteworthy that "summer" (*θέρος*) provides the root from which "harvest" (*θερισμός*) is formed. *θέρος* is the time of fruit. The Jewish religion did not bear fruit, but God's purpose will not be nullified. The time for fruit is near and will have come before this generation shall have passed away (v. 30). Compare 9. 1, "there be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power".

With this scheme in mind, let us consider the discourse as a whole. One obvious characteristic of it is its strongly hortatory character. There is no need here to list the numerous examples of the second person plural. Professor Dodd, quoted by Dr Beasley-Murray, thinks it is not an apocalypse at all and calls it a Mahnrede (hortatory

[1] The use of the third person plural "they shall see" (*ὄψονται*) need not stand in the way of this interpretation. It can be understood as an impersonal plural in place of the passive, and "they" need not be taken to be contrasted with those to whom the discourse is addressed. See Vincent Taylor, op. cit., pp. 47–8.

[2] *St Matthew and St Mark*, p. 220.

[3] *A Study in St Mark*, p. 161.

address) in apocalyptic terms.[1] But if it is only exhortation, how is it an answer to the disciples' question in 13. 4? They were expecting an amplification of our Lord's saying in 13. 2, "There shall not be left here one stone upon another which shall not be thrown down". In what sense is the discourse connected with this?

In this article it has been maintained that the discourse is a warning that sufferings must be borne, but holds out the hope of salvation in the end. Dr Lightfoot[2] calls it "a great divine prophecy . . . of ultimate triumph through unspeakable and unprecedented horror and disaster". Many claim that vv. 14 ff. refer to the siege of Jerusalem and the destruction or profanation of the temple. But if these are the sufferings, what is the hope that is held out? There is not the slightest reference to the rebuilding of the temple at Jerusalem. To put it another way, the hope, as we have interpreted it, is the hope of salvation which is bound up with the expectation of "the Son of Man coming in clouds with great power and glory". But if this is the hope, why should its fulfilment coincide with the destruction of the temple, or vice versa? The clue seems to be found in the saying of 14. 58 (cp. 15. 29), "I will destroy this temple that is made with the hands and in three days I will build another made without hands". It is noticeable that in St Mark's version of the saying our Lord is reported to have said "*I will destroy* this temple", the bluntness of which is mitigated by St Matthew (26. 61) and St John (2. 19), while St Luke omits it altogether. At the beginning of chapter 13 we again have a prediction of the destruction of the temple, and the allusion of v. 28 may be taken to imply the same. The destruction of the temple, therefore, is of some importance for St Mark, and also for the interpretation of the discourse which purports to explain "when these things shall be" (or at any rate we are led to expect such an explanation from the opening verses of the chapter). John 2. 21 explains the second half of the saying of Mark 14. 58 as meaning the temple of Christ's body. The saying is obviously to be taken in a spiritual sense, a sense which the passers-by in Mark 15. 29 signally failed to appreciate. If this is true, the reference to the destruction was perhaps to be taken in a spiritual sense also. If so, the saying of 14. 58 provides an answer to the question asked above: the fulfilment of the hope of salvation coincides with the destruction of the temple because in this very fulfilment the temple, "the heart of the religious life of Jewry", as Dr Lightfoot puts it, is superseded and made obsolete. It had already been convicted as we read in chapters 11 and 12, and shortly the end of the three days when the new temple of Christ's body will have been raised will see its complete supersession. The connexion is now clear if we see that it is the spiritual and not the physical destruction that is important. The disciples may have intended to ask when the buildings would be destroyed, taking the saying of 13. 2 as the passers-by took that of 15. 29. The answer they received implied not only that a different

[1] G. R. Beasley-Murray, *Jesus and the Future*, p. 100.
[2] Op. cit., p. 50.

mode of destruction was meant and one more permanent than a physical one, but also that to know exactly when the temple would be physically destroyed was unimportant. What was important was their salvation, and the advice and exhortation of the whole discourse is directed to this end. For this reason the substance of the discourse is primarily exhortation and not forecast.[1]

In v. 37 the advice to watch is extended to all. The whole discourse, though delivered to four disciples in private, is relevant for all Christians: and it gains considerably in force for the later church if its application to the disciples in the context of our Lord's passion is kept in mind. Unless we understand its significance for them, we cannot fully appreciate its importance for ourselves. The tribulation of Christ's passion is the pattern of what his church must endure. As Christ has been victorious, so the church will be victorious. No greater tribulation, and no greater victory, remains for his church.

FRANCIS DEWAR.

And who will give thee thanks in the pit?

MR SIGAL, the author of *Weekend in Dinlock*,[2] is from Los Angeles He is clearly a man of easy *rapports*, and among his friends in London was a talented young painter whom he knew as Davie. Davie was a Yorkshire miner, and invited Mr Sigal to visit his home in the mining village of Dinlock. He spent two week-ends there, and, on the second, he had a day down the pit. This story is of what he saw. The tense is the present, the mood active, the punctuation staccato. Within the period of those two week-ends, Davie came home. He found that he could not at the same time be an artist and live in Dinlock. To live in Dinlock—and count—he has to choose to work at the coal-face of the local pit. He would not be himself if he did not live in Dinlock; he cannot paint if he has lost his authentic self; therefore—the logic is unbreakable—to opt out of Dinlock is to die both as man and painter. He gives up painting. He comes home, as so many mining men have done. Mr Sigal makes the valid point that mining men (as opposed to the women) know about the big wide world. They have chosen their prison. Why?

I am reminded of a film I saw—about ten years ago it would be—in which a negro concert pianist returns to his East African home village. In London and Paris he was an individual, free and at ease: now, in Africa, he becomes ill with the night-long fight inside himself against the power of the drums. The drums are a weapon of battle. The organic tribe, with the massive power of all instinctive being, struggles to swallow an alienated member back into itself, or

[1] The events of A.D. 70, therefore, only set the seal on what had already been effected.

[2] Secker and Warburg. 1960. 16s.

else to externalize and destroy him. Apart from the "body", as an individual, he is not only cut off from life itself, he is intolerable. If he does not die from such exclusion, he must be destroyed.

There is something of that in Dinlock. The under-manager, MacLane, had been a miner. But education has made him unacceptable, so that it is not primarily his status as a pit officer which alienates him. Davie, as an artist, with friends in London, tries to be a part-timer; but he is not allowed to bestraddle the limits of the "body" which is Dinlock society. He must choose: In or Out. The Poles and Hungarians, working in the next pit, are even more insidious. They are foreigners, they can never be Us, and they are doing "our" job.

I think that, by and large, Mr Sigal has painted a true picture of Dinlock because he has fastened on to this as a central social fact. The details of his picture, the Arthurian feats of open manslaughter and bold bawdry that he recounts as commonplace, are perhaps romantically exaggerated. But anyone with experience of such a village knows that that is in character with the place. Heroic deeds of love, beer, and war are as much part of the folk self-consciousness as hard-bitten parsimony and blunt plain-speaking.

In such a situation, what are the churches doing? The worshipping congregation normally makes its approach via the deputies, the specialists, the schoolmasters, the shopkeepers, sometimes the manager, always of course the parson. These people have their niche. They are not hated. Often they are respected, and even liked. But they are not Us. The boundary has to be kept clear. If this is done, relations are good. Attempts to behave as though the boundary were not there, however, or to break it down altogether, recoil on the head of whoever is rash enough to try. Even the national and regional officials of the Union and the Labour Party are—as Mr Sigal points out—outsiders.

To anyone versed in the Liturgical Movement, it is curious to see so many of the much-admired characteristics of the patristic church reflected in the humdrum features of a mining community. The sense of membership and consequently of initiation; the over-riding reality of a local fellowship constituted by the performance of a common work (what Canon Southcott has called the Us-ness of the parish at its Eucharist); the many and jealous enemies which prowl and prowl around: there is a real parallel to the great evangelical figure of the Vine. In such a situation, the church is a rival organism, claiming an allegiance which blurs loyalty to the pit-community. And "no man can serve two masters".

One way of Christian mission is to pluck individual brands from the burning. It is to seek "conversion"; which is the transference of allegiance, of ultimate belonging, from the kingdoms of this world to the kingdom of God. As it is seen in actual church practice, this can lead to regular attendance at church services and eventually to some church office; sometimes it is seen in a changed set of habits, at its simplest giving up drinking and smoking. It is clear that in the pit community there are strong forces working against such a

switch of loyalty, and I have yet to see it happen. In sheer terms of power, the fellowship of the Spirit in our churches hardly begins to draw men over from the binding fellowship of the pit. One or two are occasionally tempted to commit themselves, but they soon go back to the only kind of church-membership which is tolerable. They give (through their wives) to the church, attend church when it can be excused by being a "special service", send their children to Sunday School quite sincerely, and are grateful for the church's ministry. This applies equally to chapel and church.

The traditional Anglican way of mission is another possibility, but not a successful one. This is to mirror the social hierarchy which exists in a defined geographical area, giving it a religious aspect, turning it in worship towards God. I believe this is quite impractical in a pit village. It is not the area which is the reality. A priest offers to God from the midst of a people, and there are two peoples —the mineworkers, and the rest. The Church of England mirrors in most cases the fellowship of the "rest" (which is not to say that it does not perform valued services to the mineworkers). Granted the pugilistic history of industrial relations in the coalfields, it is almost as absurd to speak of a pit village as a community-of-area as it would be to speak of South Africa in such terms.

Yet, to start from existing communities is surely the only effective and catholic way. It is the only way tribes have ever been converted. It was *Christendom* that converted Europe; mass baptisms, holy springs, the coronation of Clovis. In the early days of Methodism, surely it was like that in the industrial villages. It was the mining community at prayer; the weekday union leader, the Sunday lay preacher. The old church on the hill was Them at prayer. In a very real way, the rise of the English denominations has been the assertion of socially possible reality. The parochial system was a straitjacket, pretending we were all in an army. The Middle Ages, at least in this respect, knew better. Then each of the orders had its social level; each of the crafts, each of the social fraternities, had its own chaplain.

If, within Christendom, each nation and community has its peculiar honours to bring, these pit-villages do not come empty-handed. Their fierce community-sense has, from the inside, many signs of the Kingdom of God. Mr Sigal is at his most perceptive when he writes,

> one of the reasons why I should hate a place like Dinlock to wither away . . . is that here there still exists a genuine *public*, in the nineteenth century meaning of the word, and not an inert, apathetic mass (p. 53).

And again, of the village boss who has decided not to run for a union job which would take him out of the village,

> Bolton elected to remain among them: to achieve recognized and even pre-eminent authority in a small pond, but by doing so automatically limiting his potential for caesarism; for to remain in Dinlock is to involve oneself in the thick, electric web of village intrigue and to be cornered by the almost chloroforming odour of cautiousness lest basic susceptibilities be offended, which is anathema to the ambitions of any real tin-pot Bevin (p. 176).

There is real form and hierarchy. There is balance of power. There is character. People do not live in that awful sugared cage of the suburban small family, prickly with privacy and privet. For a miner's child, the family reaches to the limits of the community. There is no problem of belonging, or of neighbourliness. In the England of 1960 these attributes are uncommon. They are worth winning. But how?

That is a very difficult question. It is hard to imagine the Church's success not being either a cause or symptom of the breakdown of precisely those characteristics which were unique and valuable. The suburban church, for instance, meets some of the needs which are provided for quite naturally in an organic community. Perhaps the patristic church was similarly suburban.

The question posed under the Old Testament—Whom shall I send, and who will go for us?—was addressed to someone within the covenanted community. Perhaps it will have to be someone within the pit community who answers that question in these villages to-day. For who else *can* go? But what will he say? And how will he say it? Churchmen do not know—we flounder all the time—but perhaps the gospels do point a way, though it is both terribly uncertain and costly.

JOHN NURSER.

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LETTERS TO THE EDITOR

THE CHRISTENDOM GROUP

DEAR SIR,

The interesting article by Canon Preston in your January issue devotes a generous amount of space to the work of the Christendom Group, as it informally came to be known. While I take no exception to his statement that the Group has "disintegrated", I should like to be allowed to make three comments upon it. First, it is pertinent to observe that members of the Group have been for

some while so dispersed that common action, and even discussion between most of them has ceased to be feasible. To give but one example, Dr Julian Casserley, to whose important writings Canon Preston makes at this point no reference, has for a dozen years now been resident in the U.S.A.

Secondly, it is not necessary—nor I think very true—to account for such "disintegration" as there may have been by attributing it to the factors which he enumerates. Apart from the cause already mentioned, it is due rather, I think, to circumstances which (in my view regrettably) have affected other circles previously active in similar fields. There is no space in this letter to go into this matter which I have in fact dealt with in a book mentioned by your contributor.

Thirdly, the "disintegration" of a group of this sort after a full thirty years of intensive work is not only natural enough but may well be regarded, even by those in general sympathy with its outlook, as a good thing. "New occasions bring new duties"—and new intellectural crystallizations. Nevertheless it is the case that some of those who collaborated in *Prospect for Christendom* twenty years ago are not only still in touch with one another, but have lately made contacts with some lively spirits from younger generations, as a consequence of which it is not impossible that their collaboration may issue in joint work in the not too distant future.

Two points may be added, one of some importance, the other much less so. First, that the Summer School of Christian Sociology, which has been so largely a sphere of work for members of the Christendom Group, continues after thirty-five years to meet annually at Oxford, now under the presidency of Dr Demant. Secondly, in the generous mention of my writings by Canon Preston, the date of *The Christian in Politics* should be corrected. This small book was published not in 1956 but in 1946; it would naturally have been a somewhat different one if it had appeared ten years later than in fact it did.

157 St James' Court,
Buckingham Gate, S.W.1.

Yours sincerely,
Maurice B. Reckitt.

CAN WE RATIONALIZE THE CHRISTIAN YEAR?

Sir,

The Bishop of Knaresborough's article is full of interest and it is good that he should have initiated what may be a profitable discussion. It is not necessarily a bad thing that in his "kite-flying" the Bishop should have proposed some far-reaching changes. An uncritical acceptance of a no longer fully-appreciated lectionary does no service to the liturgical movement in our day. Fortunately, however, the help of some scholars has left us not wholly without hope in the quest to understand the old choices and the stages of development through which the old lists passed.

This help is particularly notable in relation to the season of Lent. Antoine Chavasse in an article, "La Structure du Carême et les Lectures des Messes Quadragésimales dans la Liturgie Romaine" (*La Maison-Dieu* 31, 1952, pp. 76–119) has shown that the Sunday lections of Lent as we have them to-day far from having traces of "the early baptismal orientation of the period before Easter" have been impoverished precisely because this baptismal orientation has disappeared from those Sundays. It appears that the great Johannine gospels of the Samaritan Woman, the Man born Blind, and the Raising of Lazarus, were moved from Sundays to weekdays sometime during the sixth century, when Infant Baptism had become the norm and the Scrutinies which accompanied the lections referred to had become obsolete. In another article, "Signification Baptismale du Carême et de l'octave Paschale" (*La Maison-Dieu* 58, 1959, pp. 27–38), Chavasse pleads for the restoration of these lections and their corresponding Old Testament lections to the third, fourth and fifth Sundays in Lent. He writes with regret of the fact that these great texts are not read at the Sunday assembly and that the body of Christians are cut off from these fundamental texts which give each year an opportunity for the Christian to renew his experience of the faith and of his baptism.

There would be little point in any revision of the lectionary which proceeded out of a wish to archaize. Is it not possible, however, that the restoration of these gospels would enrich beyond measure a season of the year when new life in Christ is particularly in mind? It is noteworthy that the American Liturgical Commission's "Prayer Book Studies" No. XII, published in 1958, should, to some extent, have proposed this. Its scheme for the Sundays in Lent is as follows: Lent I: Matt. 4. 1–11; Lent II: John 4. 5–26; Lent III: John 5. 1–16; Lent IV: John 6. 1–16; Lent V: John 11. 1–46. The pericope "De Caeco" is recommended for a weekday. (Op. cit pp. 95 ff.)

The remainder of the Christian Year received attention from Chavasse in an article "Les plus ancien types du Lectionnaire et de l'antiphonaire Romains de la Messe" (*Revue Benedictine*, t. 62, 1952, pp. 3–94) and here again he has given a notable account of the way in which lections and psalmody developed. At the end of this article he writes of the need to study the formularies of each day exhaustively and expresses the hope that these may uncover their secrets in such a way as to give us a happy surprise. Perhaps even the "present haphazard scheme" of the Sundays after Trinity will one day be shown to have descended from a coherent scheme. (The scheme of reading from the Pauline epistles in course on most of these Sundays is, of course, coherent already.)

It would seem, therefore, that we ought not, in our impatience with the deficiencies of the present Eucharistic lections, to throw them out wholesale, but to make the most of whatever light has been or will be thrown upon their origin and rationale. It would be unfortunate if so much work on the Sacramentaries, Lectionaries and Chant-books of the early Roman liturgy were to remain un-

noticed in this country, since we are inheritors of the tradition they enshrine and need as much as our brethren of the Roman rite all the help possible in appreciating their significance.

Yours faithfully,

CWM VICARAGE,
RHYL.

D. G. G. DAVIES.

DEAR SIR,

Before any of your readers indulge in kite-flying with the Bishop of Knaresborough, may I please beg them, with due apologies to the Bishop, to read and to meditate on Chapters 14 and 15 of Louis Bouyer's *Life and Liturgy* (Sheed and Ward, 1956)?

If Bouyer is right, the Bishop's kite-flying seems rather like superficial playing with a deep sacramental mystery. The Christian Year is not just a convenient way of commemorating past events, and of giving us "appropriate themes" to think and preach about; it is a sacramental means by which we participate in the present mystery which we are called to live out. And it is a late medieval error to call Advent the beginning of the Christian Year; rather, the Advent-Christmas-Epiphany cycle is its climax, and Septuagesima is its proper start.

Before trying to *impose* a coherence on the Year, do let us try to understand more thoroughly the coherence and significance of what we have inherited.

Yours faithfully,

MARTIN KAYE.

THE COUNTRY PARSON

DEAR SIR,

The Rev. A. C. Scupholme, in his generous review of my book in your December number, very justly draws attention to what he considers three omissions; and then goes on to say: "if the Archdeacon of Newark can see his way to help us in any of these ways the country clergy will rise up and call him blessed". Without aspiring to beatification, I will attempt briefly to repair the omissions!

(1) How is the country parson to educate his children? One can't generalize. The clergy vary greatly in their views about education. Some are quite content with what the state provides. If the children pass eleven-plus, they go to the nearest grammar school. If not, then to the secondary modern. But a large number, like myself, are not so content. Some have a little money tucked away: or grandfather helps. In that case they are independent and can afford to live anywhere. But if they have no private means, then either wife goes out to work or the bishop is asked to find them a living within reach of a good educational centre. Clergy in this category will probably eschew remote rural areas while their children are being educated,

which in some cases may be a period of twenty years. This is unfortunate because it reduces the number of clergy available for work in the countryside. In itself it is an argument in favour of raising the income of those courageous priests who are prepared to tackle difficult country parishes to a figure well above that of their more conveniently placed brethren in the towns, where schools, doctors, chemists, hairdressers, railway stations are all within easy reach. This argument will not appeal to those who imagine that a man with a parish of 5,000 has to work ten times as hard as one with 500, and should be remunerated accordingly.

(2) Must a parson be lonely in the country? In a sense every parish priest (and wife) has to endure a degree of isolation, partly for the same reason as headmasters and headmistresses have to. But I see no reason why the vicar in a country parish should be more lonely than one in, say, a down-town parish in Manchester or a new housing estate on the outskirts of Coventry. I certainly don't think he needs a full scale "Group Ministry" to help him here. He and his wife have the other clergy in the neighbourhood; and they will soon discover with which of these it will be prudent to "let down their hair". And I should have thought that it comes more easily to make friends in the country than it does in the towns. A good rural dean will do all he can to encourage mutual hospitality amongst his clergy. On this point I would refer your readers to Chapter 9 in A. C. Smith's book *The South Ormsby Experiment*. In the area of the Lincolnshire Wolds which it describes, hospitality, within the means of the clergy, has been brought to a fine art, which, of course, all hospitality should be. Parson Woodforde learnt how to avoid loneliness in deepest Norfolk a full century and a half before the invention of the motor car.

I am quite convinced that for the good of their souls clergymen should cultivate friendship, preferably outside the parish, with lay people. A wide contrast in incomes can sometimes make this difficult. But in most market towns there are music clubs, drama groups, and other societies. If clergy and their wives would join those according to their tastes, surely they would soon widen the range of their acquaintance. I know some clergymen think they must enter no company except "very much as The Vicar". If they do, they must not complain of loneliness.

(3) How to train men for the country parish? By an emphasis in theological colleges on the unyouthful quality of patience, and on perseverance with individuals: and over and above that, in exactly the same way as a century ago the sons of country gentlemen were trained for the ministry in the slums or the mission field. By going there.

Yours faithfully,
FRANK WEST.

THE RED HOUSE,
RANSKILL,
RETFORD.

BOOK REVIEWS

THE THEOLOGY OF DIETRICH BONHOEFFER. By John D. Godsey. S.C.M. Press. 1960. 25s.

The life and witness of Dietrich Bonhoeffer have been among the most heartening things to record in twentieth-century Christianity. His *curriculum vitae* is well-known, and this book, recalling it in summary, demonstrates admirably how strongly integrated were his strenuous tragic life and his theological thinking. It was his lot to live through times of rapid development in Christian thought: he grew up under the powerful influence of such teachers as Karl Barth, Thurneysen, Bultmann, and other famous names, all of whom in one way or another he was later to criticize. But after the period of liberalism and modernism in theology, he saw clearly with their help the link which joined faith to community. He also became involved in the ecumenical movement at a formative period in his theological study and through it gained a vision of the Church universal which he never lost and sensed the overwhelming importance of that Church's unity in the world for which he had such a deep concern.

It was also his lot to live in the Germany of the 'twenties after the cataclysm of the First World War, and later to bear heavy responsibility as a young leader of Christian thought during the Church struggle in the Hitler régime of the 'thirties, and finally to become deeply committed as a Christian in the life and destiny of the Second World War with all the pains of divided loyalties and the sufferings both bodily and spiritual which loss of freedom of speech and physical imprisonment and finally death by hanging brought upon him.

This book therefore relates in an important and most moving way the life and thought of a Christian who not only said important things in crucial days with the insight of a prophet, but lived victoriously with all the worldliness about which he has written and preached. He has made sense of the credal statements about crucifixion and resurrection in an age all too sceptical when confronted with the disturbing statements of a full-blooded Christology.

It would have been easy for him to remain an academic theologian with specialist interests. His background indicated that this might be his vocation. But in the midst of his thinking he discovered the Church and this discovery seems to provide the key to all his subsequent actions. He finds that theological knowledge is churchly knowledge, and points to the difference between the preacher and the theologian. "From a sociological point of view, the preacher is essentially in community and secondarily an individual, whereas the theologian is essentially an individual and secondarily in community." There are some excellent passages in this book showing the power which a living dogma exercised over his outlook and practical policies. Difficult phrases such as "the body of Christ", "being in Christ", and "grace freely given" yield their meaning as we study the course of his thinking and his obedient living under

the Word of God. Perhaps this fresh interpretation of the classical biblical and credal phrases forms the chief contribution of Bonhoeffer to our contemporary theology. We find ourselves wondering how his thinking would have developed had he been granted a longer life. Inevitably he opens many questions and introduces many themes which he had not opportunity to deal with conclusively. Professor Godsey summarizes these admirably for us, when he points out that Bonhoeffer was as deeply Christocentric as Barth, as fully aware of the need of solving the problem of communication as was Bultmann, as practical and as worldly in his application of theology as was Reinhold Niebuhr, but in each case he was more strongly conscious of the Church alive and at work in the world than were, in his opinion, these influential and scholarly leaders of thought. Professor Godsey risks over-simplification as he traces Bonhoeffer's development in thought and exposition, but we are grateful for a masterly summary of a complex, heroic, ceaselessly active brain. In his first period, Bonhoeffer wrestled with his thought upon Jesus Christ as the revelational reality of the Church. The Church was his theme. In the second period, his emphasis was upon Jesus Christ as the Lord over the Church. And he found himself deeply involved in the Church struggle. In the final period, thinking upon Jesus Christ as the Lord over the world, he clashed with fellow-Christians when he tried to show them that the Church existed not for her own members but for outsiders; he discovered from the secular world and his companions in captivity new insights upon the meaning of grace, forgiveness, crucifixion, and inner discipline; he became involved in political action, in his efforts to bring the war to an end (we read of his meeting with Bishop Bell in Sweden) and his impulse to overthrow the power of Hitler even if it meant certain death. His theology led him into this sort of action. It often made him impatient with conventional Christians. It remains for us who read the fragmentary story of the burning faith and rapidly developing thought of a life cut short in the midst of a costing discipleship to keep his prophecies alive in a Church which refuses to be isolated from its world. One life has presented in graphic form most of the theological issues of the day.

GEORGE DUBLIN.

MYTHS, DREAMS AND MYSTERIES. By Mircea Eliade. Harvill Press. 1960. 18s.

"Western culture", Professor Eliade tells us, "will be in danger of a decline into a sterilizing provincialism if it despises or neglects the dialogue with the other cultures" (p. 8). We have moved a long way since the time when we sang complacently that the heathen in his blindness bowed down to wood and stone; the comparative student of religions now tries to understand the primitive mind and discovers in it the rock whence we are all hewn. The dynamism of myth is the dynamism of the unconscious. A demythologized society

is trying to repress the secret springs of man's psyche. Little wonder that it is sick in soul. Anyone can reduce myth to its irrational components, but our need is to understand and enter into our myths rather than to explain them away.

These essays on "the encounter between contemporary faiths and archaic realities", excellently translated by Philip Mairet, have far more to say about myths and mysteries than about dreams, for their author argues that whilst dreams are particular, private and personal, the myth claims to unveil the universal structure of reality. By dealing in the non-temporal, it reveals the sacred and numinous to the *whole* man.

It was said of F. D. Maurice that he showed "a rare capacity for setting thought in motion". In bidding us penetrate beneath the surface of an unfamiliar mode of thinking, Professor Eliade does exactly the same. For example, he continually compels us to consider in the light of primitive myth (and remember what we have just said about the dynamism of myth) such things as the relation between substance and Spirit, or between Eternity and time of various dimensions—liturgical, mythical and historical.

Another fascinating topic is the connexion of death, creation and resurrection with initiation, although little is said, except on pp. 215 f., about water-symbolism, and there not in connexion with Christian baptism; the reader who wants to go further into this should be directed to F. W. Dillistone's *Christianity and Symbolism*. Since Toynbee, we have often been told that modern Western culture has the signs of a moribund civilization. Professor Eliade adds a new, though not very convincing, argument on this theme. The contemporary interest in purely objective, non-moral historiography is, he claims (p. 234), the swan-song of a dying society, remembering its past as a man *in extremis* passes his life in review. Whether this holds or not, the disquieting thing is that our post-Christian civilization has no myth of a following resurrection and is pessimistically content with a Nothingness beyond the inevitable demise. To the primitive, Death may be terrible, but it is the Supreme Initiation. However sickening and terrifying the initiation rites are, they are necessary if we are to pass through them to the fuller life. No primitive could live with so truncated a mythology as that with which so many civilized people try to manage.

Or again, when writing of "Mother Earth", M. Eliade tells us of men who "feel that they are *people of the place* . . . this is a feeling of cosmic relatedness deeper than that of familial and ancestral solidarity" (p. 164). What are we to make of our shifting populations, and how can we restore the feeling of *belonging* to housing-estate- and New-Town-dwellers? This is a matter of urgent pastoral concern to many of us.

But there are too many lines of thought opened up for one short review to be adequate. Read it for yourself, and be similarly stimulated.

Michael C. Perry.

Ripon Hall,
Oxford.

THE CHRISTIAN MINISTRY IN AFRICA. By Bengt Sundkler. S.C.M. Press. 1960. 35s.

There are two complementary ways of studying the Christian ministry: *theologically*—what it is supposed to be; and *sociologically*—what role it actually fulfils in the empirical Church. Both are necessary. But there is reason to suppose that the primitive development of the ministry was empirical and that later theological formulations are based on what it actually became. It is good, therefore, to have this thoroughly empirical study (not simply of the training but of the whole life of African ministers)—based on extensive field work and study of the descriptive literature—from a theologian who speaks three African languages and is an acute and sympathetic observer of African society. Professor Sundkler first became generally known through his *Bantu Prophets of South Africa*;[1] and it is the same understanding of what goes on in African minds, of their potential contribution to the life of the Church universal, which he brings to bear on this study of the more orthodox forms of its ministry. The one regret is that there is little about the Roman Catholic ministry (pp. 76–87), which might have much to teach.

The sociological approach cannot escape implicit theological assumptions (in this case, apparently, that the primary function of the ministry is leadership: and that there is no theological difference between the ministries of the different denominations). At the same time it may lead us to review our theology. The essential difference between the development of the ministry in the early Church and in Africa is that the latter took its form from Western *individualists* (at least in the case of the non-Roman churches) who had a very definite conception of a clerisy developed over centuries for a relatively wealthy and urbanized society. Perhaps there are two major consequences: first that, in the words of Professor Busia of Ghana (p. 236), "for all their influence, the Christian Churches are still alien institutions". Therefore this study—while looking at both the benefits and the obstacles which the West can still offer—is a study of the ministry of *Africans*; secondly, that the main question which they have to face is, To minister or to *ad*minister? While the Church, in almost every case, began in Africa as a highly personal relationship between a missionary and his small group of followers, its expansion—both in numbers and in activities—has meant that missionaries have increasingly become bureaucrats and that ordained men of any race have to supervise areas so large as to make genuinely personal contact almost impossible. They become too easily "pedlars of sacraments" and do not always escape becoming ecclesiastical tycoons. That danger does not overcome the deeply pastoral approach of many African clergy (often enough receiving—and sometimes *not* receiving—a wage which will scarcely pay their children's school fees). But it raises the fundamental question why the insistence on a formal education (even *more* in the Roman than in the non-Roman tradition) forbids ordination to the humble catechists on

[1] Lutterworth Press, 1948; see THEOLOGY, August 1949, pp. 316–9.

whom the life of the local Church depends: and *therefore* forbids to their flocks a regular sacramental life. Why must a priest or pastor (this is the reviewer's question) have more formal education than his flock? Why is there so much emphasis on the theologically informed sermon as over against the equally informed setting forth of the Lord's death in his Supper? In a society where symbolism is still of such living importance, one wonders whether a multitude of massing priests would not, even now, be the most effective agents of the Gospel, with the Revival acting the part of the friars, and the still young universities given the full support of the Church, not *primarily* to produce graduate clergy but to develop a theology which is at once Catholic and indigenous.

Makerere College, Kampala. F. B. Welbourn.

La Spiritualité du Nouveau Testament et des Pères. By Louis Bouyer. Aubier. 1960. N.p.

The Kingdom Within You. By Gordon Huelin. Skeffington. 1960. 21s.

The appearance of a History of Christian Spirituality must be regarded as an event in the Christian world, and when conceived on a scale foreshadowed by the first volume under review, as one of major interest and significance. Length, scope, grasp; originality and thoroughness; delicacy and consistency of treatment, each make it remarkable. The second and third parts are to deal with Medieval and Modern Spirituality respectively.

Spirituality is now unfortunately almost an improper word in some circles, signifying morasses of subjectivism, wayless individualism, and every kind of wrong-headedness. It is therefore only fair to the author to assure the potential reader that he will not be condemned to hundreds of pages of what the early Christian felt like while saying his prayers or making his communion. On the contrary, his book is primarily concerned, especially in its treatment of the New Testament, with the data which make spirituality possible, colour and control it, meaning by spirituality the Christian's immediate contact with God. Nor, as the author is at pains to point out, is he concerned to display the many different spiritualities of the ages in procession before our eyes, but rather, since there is only one spirituality, that of the Church, to describe the changing application to the life of the soul of the Gospel of Jesus Christ, the same yesterday, to-day, and for ever.

As one might expect from such a source, the book takes account of all the major revolutions in theological understanding and emphasis that have taken place since the end of the nineteenth century, the author's *bête noire*. The opening chapter on The Legacy of Judaism is itself a minor masterpiece, and in its emphasis on the love and knowledge of God, nurtured by scripture and liturgy, sets the key for all that follows. The long section on the New Testament

reads more like a compendium of theology than a treatise on spirituality, but it is all so good that one readily forgives him such long digressions as that on the possibility of a seven-part framework underlying the structure of Matthew based on the seven-part structure of the Torah.

The story moves on through the phases of persecution and Gnosticism to the solitaries and the rise of monasticism; the love and knowledge of Christ, stemming from the apostolic Church, emerging as a continuous thread, variously conceived and implemented as need requires. Each phase springs wonderfully to life under Père Bouyer's treatment, with much nonsense, some literary thefts, and the heart of the matter deftly exposed. The swift pen sketches of such men as Chrysostom and Synesius of Cyrene, for which the author has a decided flair, constitute some of the highlights of this long history. It deserves worthy translation at an early date.

There are two complaints. A semi-paper back is useless for a book of more than six hundred pages, and a table of contents for what is almost a Patristic Who's Who will not serve as an index. There are misprints on pp. 86, l. 19; 176, footnote ref. to St John should be XIV; 236, l. 14; 322, l. 33; 404, l. 38; 528, l. 35.

The Kingdom Within You consists of short studies of twelve representative English spiritual writers, from the author of *The Ancren Riwle* to William Temple. Despite the irritating title, cover and binding, it is the kind of book one picks up with pleasurable expectancy. The disappointment on putting it down is severe. Perhaps the kindest comment one can make is that the author is not yet familiar with English idiom or with English humour. The book betrays all the signs of haste to get into print at all costs and at the earliest moment. One closes it with mind bludgeoned and stunned by the obvious, having learned almost nothing that could not be gleaned from the introductions to the standard editions of the classics discussed. The flow of exposition is ruined by heavy rhetorical asides, uplifting to an earnest fifteen-year-old, but hardly more. Given two more years of research and polish it might have been a good book. In its present form it is frankly inadequate and ought never to have been published. And to ask a guinea for a bare 165 small pages of print is simply indefensible. There is a misprint on p. 157.

CHEADLE HULME. J. K. BYROM.

THE FOUNDATION OF JUDAISM AND CHRISTIANITY. By James Parkes. Vallentine Mitchell. 42s.

Dr Parkes as an English clergyman and scholar has a unique position *vis-à-vis* the Jewish world. For more than thirty years he has concerned himself with the problem of anti-semitism and this led to a far deeper research into the relations of Jews and Christians. The fruit of this was a significant study of the relation between Church and Synagogue. The present work starts with the thesis that both Christianity and Rabbinic Judaism are the product of the dynamic period which followed the return from the Babylonian exile. The

tendency to underestimate the religious contribution of these centuries is weightily criticized, as is the theory of a spiritual remnant. So the first part of the book deals with "The centuries of common growth". Book two looks at the "Emergence of Christianity". Dr Parkes wishes to emphasize that a positive attitude to the religious developments which followed the return from exile inevitably carried with it a positive attitude to the subsequent growths which emerged organically from those developments at the time of the Incarnation and in the centuries which followed the separation of Christianity from its Jewish parent. He feels that this is equally true of post-Christian Judaism and of Christianity itself. For in this formative period there came to be an increasing concern with the destiny of man as a person just as there was also a concern that the national community should live a way of life pleasing to God. The Incarnation represented a new revelation of man as person, and Jesus appeared "in the fullness of time", but this in no way denied the permanent validity of the revelation at Sinai.

Jesus came "not to destroy the law and the prophets but to bring them to their full meaning". The divine plan for man and society is given its full meaning when the divine plan for man as person is revealed within it. "Man as citizen is concerned with the attainable, as person with the unattainable."

This necessary tension between Sinai and Calvary justifies the survival of Judaism as well as Christianity because man as person can never escape the demands of man as citizen, and the Jews can never make a distinction between a religion and a people, nor could they suggest, as some Christians have done, that religion has nothing to do with politics. This concern with the whole of life is illustrated in the final section of the book, "The religion of survival", in which this unity of outlook is illustrated from the Rabbis. The fact is that they had a very different task from the Fathers of the Church. The latter had to preserve the Faith from being contaminated when men of every faith and nation were by baptism brought into the community after it no longer had any political or geographical centre on the basis of almost totally decentralized units. That this was a great achievement cannot be denied.

Dr Parkes believes that Jews and Christians alike must learn to share their common inheritance even though up till now neither has been prepared to recognize the validity of the other.

This book gives cause for furious thought. What does it imply for the Mission of the Church, what does it involve? It is no frivolous thesis but a very serious work of scholarship that demands very serious study on the part of theologians. Though often with a critical eye, both religions are considered with deep charity, salted with wit and illumined by careful documentation and learning. Dr Parkes, however, seems little influenced by recent biblical or liturgical study, and if he can be said to be prejudiced it would seem especially to be against the apocalyptic literature.

Leonard M. Schiff.

St Augustine's College,
Canterbury.

SHORTER NOTICES

THE GOSPEL OF TRUTH. Translation and Commentary by Kendrick Grobel. A. and C. Black. 1960. 16s.

The recently discovered *Gospel of Truth* has hitherto been accessible to English readers only in a sumptuous volume costing nearly £8, which moreover had to omit four pages of the text owing to the faulty division of the MS. Dr Grobel now offers us a complete and improved translation with scholarly notes and an excellent brief introduction which outlines the Nag Hammadi discovery and gives reasons for thinking that the *Gospel* is indeed the work of Valentinus written about A.D. 150, before his final breach with the Roman Church. It is of course a meditation rather than a gospel in the usual sense, but its vague, allusive style harbours a theology that is substantially orthodox: the Trinity, the Incarnation, the Passion are all implied, though the personification of Error points towards later gnostic mythology. Dr Grobel has retained the line-by-line method of translation, which the purely general reader may find a trifle stilted and over-meticulous (cp. the consistent use of "is wont to" to render the Coptic *praesens consuetudinis*). But on the whole he has successfully combined popularization with constructive scholarship, and the publishers deserve special praise for issuing a substantial but attractive volume at a very reasonable price.

G. C. STEAD.

KEBLE COLLEGE,
OXFORD.

PREDESTINATION AND OTHER PAPERS. By Pierre Maury. S.C.M. Press. 12s. 6d.

LORDSHIP AND DISCIPLESHIP. By Eduard Schweizer. (Studies in Biblical Theology, No. 28.) S.C.M. Press. 10s. 6d.

CHRISTIAN HOLINESS. The Carnahan Lectures for 1958. By Stephen Neill. Lutterworth Press. 15s.

GOD: CREATOR, SAVIOUR, SPIRIT. By R. P. C. Hanson. S.C.M. Press. 8s. 6d.

VOCATION AND WORK. By Derek Tasker. Mowbray. 5s.

There were giants in the pioneering days of the ecumenical movement, and Pierre Maury was one of them. For some twenty years the assistant colleague of Dr Marc Boegner in Paris, he shared for a time the leadership of French protestantism, being President of the Reformed Church of France from 1950 to 1953. He died in 1956. This memorial volume is distinguished for Robert Mackie's memoir and for the foreword by Karl Barth. But the book is more than a monument. *Predestination* is a theological essay of considerable significance which merits attention for its own sake. It is a powerful,

brief and at the same time disturbing restatement of the Calvinist doctrine of election. For the very reason that this is a theme which by temperament and custom Anglicans avoid, Maury's treatment of it must be reckoned with. He surveys Christ's election by the Father, our election in Christ, and the meaning of election. All this he states without arguing: "to be elect . . . is to be willed sovereignly by God, to be set in motion by him, to be filled by him with confidence and peace"; "away, then, with our rational objections". And the concluding section, in which one who wishes "to speak as a pastor" is addressing his "beloved colleagues in the ministry", emphasizes the joy of both "believing for others" and praying for others in the light of this mystery of election: "we shall never be pastors except through his mercy; but through his mercy we shall be so with joy".

Lordship and Discipleship is a detailed account of the development in the New Testament writings of the conception of discipleship from the actual walking with Christ in Galilee to the believer's "direct relationship with Jesus Christ and the events reported about him". By subordinating his discussion of this to the master theme of Christ's exaltation in glory, Dr Schweizer is able to insist that in the authentic account of a Christian's call to follow there must be preserved "the pre-eminence of the work of Jesus and the character of this event as grace". "Here man's work could easily have been substituted for God's work. But the Church insisted that everything depends on the fact that *he* who was equal to God humbled himself in order to call us and to take us with him on *his* way." This monograph is a valuable summary of New Testament scholarship; it can also become a useful guide for meditation and preaching.

Bishop Neill's book is a discursive English revision of lectures which were originally delivered in Spanish in South America. He gives a general description of "the biblical idea of holiness", reviews "the perfectionist error" and "the conformist error", and the place and spirit of holiness, and answers his own question, "What, then, do we preach?" by suggesting as the qualities of holiness equanimity, a sense of humour, compassion, and joy.

Dr Hanson provides us with a serviceable hand book of doctrine which will wear well as a guide for the busy clergyman as well as a text-book for the thoughtful layman who asks for instruction. Of special value is the manner in which he leads the reader to the point of being on "the very threshold of a doctrine of God the Holy Trinity . . . without setting out with a resolute intention of reaching it". The book unfolds the work of God in a style which is not incompatible with that of the above Calvinist and Lutheran examples, while the Anglican ethos is noticeable throughout its pages. This book will be a welcome addition to a parish church library; and the King George V Training Officer of the Church of England Youth Council has written just the thing for discussion groups or for young people who are now setting out.

W. W. S. March.

Eastbourne.

THE EASTERN LITURGIES. By Irénée-Henri Dalmais, O.P. Faith and Fact Book. Burns and Oates. 1960. 8s. 6d.

THE LITURGICAL RENEWAL OF THE CHURCH. Addresses of a Liturgical Conference, edited by Massey Hamilton Shepherd, Jr. Oxford University Press. 1960. 22s. 6d.

EUCHARIST AND SACRIFICE. By Gustaf Aulén. Oliver and Boyd. 1960. 18s.

A LIVING SACRIFICE: A STUDY OF REPARATION. By E. L. Kendall. S.C.M. Press. 1960. 21s.

The first three of these books are concerned from one aspect or another with liturgical doctrine and practice and have in common an ecumenical standpoint. Fr Dalmais' little book is a most informative survey of the worship of the Eastern Churches, written with a sympathetic understanding of Eastern devotion to the Liturgy as "heaven on earth". He is less charitable in his treatment of the more distant outposts of Eastern Christendom, such as the Syrian Churches of Kerala and the Church of Ethiopia. One suspects that these are rather far from his purview which is naturally centred in Europe and that he is beset by some uneasiness at Roman Catholic policy towards these Churches in the past. We have here a useful introductory textbook for students of liturgiology.

Collections of conference addresses, however inspiring to those who heard them delivered, are not always successful publications; but the symposium from a Protestant Episcopal conference on liturgical renewal is full of good things. Bishop Lichtenberger's address has a width of vision which is evidently the fruit of his recent tour of Asia, and the lecture of Dr Piepkorn, a guest speaker from the Missouri Lutheran Church, is a good introduction to the range and spirit of protestant liturgical experiment in America.

The chapters in *Eucharist and Sacrifice* which review (originally for the benefit of Swedish readers) contemporary discussions of eucharistic doctrine are now over five years old. It would have been helpful if Bishop Aulén had written a 1960 postscript for this English edition, giving his comment on more recent publications. In the survey of New Testament studies there are some useful quotations from continental works not available in English. Perhaps the author pays a little too much respect to Reicke's conjectural interpretation of the irregularities in the Lord's Supper at Corinth as due to "docetic fanaticism". Docetic tendencies were evidently present in the Corinthian Church; but could not the excesses described in 1 Cor. 11 have been due largely to the indiscipline of the immature? May not Paul, as responsible perhaps as anyone for the joyous character of the Corinthian Supper, have been concerned in this chapter more with corrective admonition than with a refutation of false teaching?

But the main thread of the book is an exposition, with the author's usual literary distinction, of what bids fair to become the classical synthesis of catholic and evangelical standpoints. Luther is treated with arresting freshness, and Anglicans of all schools of thought will

find in the book clarification of their own convictions and understanding of those of others.

Dr Kendall's book is of more than ordinary interest as breaking new ground in a thorough-going study of "Reparation" in the Christian meaning of the word—the Church's response to the redeeming work of Christ by loving participation in that work. It is a contribution to the doctrine of the atonement in that it emphasizes and elucidates an aspect of that doctrine often neglected. The book is rich in quotations from devotional classics and succeeds in being a book of devotion as well as theology. It is to be commended to clergy and members of the religious orders as an aid to meditation on their vocation.

At the same time, it is doubtful whether the author has succeeded in rehabilitating the word "reparation" as a term which could be used in popular teaching. Is it not too coloured by its secular uses to be redeemable? Moreover the book was written while the author was the guest of an Anglican religious community, and the cloister throughout dominates the foreground, sometimes at the expense of insights derived from the New Testament. The relevance of its message for the committed layman, which is a powerful one, is thus largely obscured. The last chapter, "Reparation in Practical Christian Living", is particularly disappointing. We might have expected a prophetic delineation of a lay apostolate in office and factory: instead we are treated to a catena of utterances from the monastic foundations.

T. S. Garrett.

Tamilnad Theological College,
Tirumaraiyur.

The Churches and the Church. By Bernard Leeming, S.J. Newman Press. 1960. 35s.

Towards Christian Union. Edited by James Gray. Publishing Committee Churches of Christ. 1960. 10s.

Unity; Hope and Experience. By Michael Hollis. Baptist Mission Press. 75nP.

By conviction and position alike, Bishop Michael Hollis is one of the most effective exponents of the Church of South India to the Free Church constituency. In his 1960 Carey Lecture we see him at this work. "The aim was to be not reunion of various non-conformist bodies with the Church but the reunion of the Churches. Therefore there must be no questioning of the spiritual equality . . . of the negotiating Churches and no suggestion of re-ordination of ministers not episcopally ordained." Equally congenial to his Serampore audience must have been his repeated insistence on the importance of the local congregation. "We must start with the actual local society of Christ's people." Of particular value from this writer are such criticisms as he makes of the C.S.I. negotiations; for example, of the

failure in general to associate the "ordinary" church members with the reunion movement; a failure that must be avoided at all costs in Britain to-day.

James Gray and his colleagues on the Churches of Christ Union Committee would agree with the Bishop's emphasis on the local society. Their beautifully printed statement of "twenty five years thought and action" in the ecumenical field deserves careful attention. In particular the contributions on Baptism and Inter Communion may interest members of other churches. The book has valuable appendices and a short bibliography.

So has Fr Leeming's *The Churches and the Church*. There seem to be errors of fact on p. 103 and p. 188. But in general we have a comprehensive, charitable and accurate account of the ecumenical movement from the Roman Catholic standpoint. Of particular importance are the discussions of the place of "Faith and Order"; of the Church of South India; of Anglican-Presbyterian relations; and of the theological assumptions of the World Council of Churches. Fr Leeming quotes extensively and with great respect from Bishop Lesslie Newbigin, Dr Visser t'Hooft and others. And though he is strictly loyal to his own church, the tone of his writing is in clear contrast to the cold caution of some of the official documents he cites as appendices. He may not relish this distinction. But it is in the long run of great importance that those Roman Catholics who know the ecumenical movement at first hand, so often acquire a real warmth of understanding of and affection for their "separated brethren". We cannot agree at all points with *The Churches and the Church*. But we may rejoice that it has been written.

A. H. Dammers.

Sheffield.

Questions at Issue. What do we Mean by the Creation of the World? By E. L. Mascall. How can God be both One and Three? By Leonard Hodgson. Were the Teachings of Jesus Distorted by the Early Church? By J. W. C. Wand. Should Christianity be Exclusive? By A. C. Bouquet. National Society and S.P.C.K. 1s. 6d. each.

The Christian Replies. Edited by Leslie Davison. Epworth Press. 2s. 6d.

"If I were going to Dublin I wouldn't be starting from here." This was the answer of the Irishman when he was asked the way. Any apologetics must begin by assessing the nature of the position from which the inquirer starts. These books attempt to answer the questions of modern inquirers, but they start from two different positions.

Questions at Issue is a series of pamphlets which start from basic theological questions. These are dealt with in a straightforward manner and given the full weight of an authoritative answer. The books are attractively produced at a very reasonable price, and, although the whole argument covers no more than 18 pages, there

is no talking down. I should like to see them being used by some serious groups, with the object of making sure that they are what they set out to be—"for people educated in other disciplines". Such groups could play a part in the apologetic process, by being ruthless in making any further "translation" and clarification that might be necessary to make the argument as lucid to the layman as it is to the theologian.

The Christian Replies has its starting point in actual questions raised at a School of Evangelism of the Home Mission Department of the Methodist Church. Answers are given by a team of experts. In all 76 questions are treated in about twice as many pages, and these cover the whole expanse of Christian Faith and Practice. The questions give the effect of authenticity (though surely it was lucky to have a complete series of questions to cover the classical arguments for the existence of God). So often, however, behind a question there lies another question that would penetrate to a deeper level of need. It is this question that we never get down to; and the effect of the book is to suggest that the deep confusion and estrangement of our world from God can be met by a series of short answers.

Margaret Kane.

Sheffield.

Prayers for Christian Healing. Compiled by A. E. Campion. Mowbrays. 1959. 8s. 6d.

In this small book there is an interesting selection of old and new prayers drawn from various traditions to help Christians in their general ministry to the sick. The selection is interesting because it not only reveals a surprising unity of Christian opinion regarding sickness, but also because it shows how Christians do in fact pray about it. But it is also somewhat disturbing in that there are several prayers that many will find unsuitable, not only on account of their length and extempore character, but also because of their individualistic and peculiar sentiments, jarring prose and at times questionable theology.

Some will feel a little bewildered by such phrases as, "touch us with the Balm of Gilead", "healing the bruised reed", "the verities of thy promises", "thou art strangely with us". There are also an alarming number of "if's" and "but's" interspersed among some otherwise admirable prayers.

However, among these hundred and forty-seven or so prayers there are dozens of simple, direct, God-centred and useful ones that all traditions will find suitable for different occasions, but careful selection should be made before they are used for public services or in private ministrations.

D. J. L. Bean.

Reading.

THE LIVING WORD. By Gustaf Wingren. S.C.M. Press. 1960. 25s.

VICTOR AND VICTIM. By J. S. Whale. Cambridge University Press. 1960. 18s. 6d.

THE BREAD WHICH WE BREAK. By G. D. Yarnold. Oxford University Press. 1960. 10s. 6d.

The sub-title of Professor Wingren's book—"A Theological Study of Preaching and the Church"—indicates its scope and method; it offers, not practical counsel on the construction of sermons but a theological account of the act of preaching. Such an account treats necessarily of the relation of Scripture to sermon, of sermon to congregation, and of the whole act of preaching to the work and person of Christ. Preaching is, for Wingren (and he thinks of preaching as primarily biblical exposition), itself part of the grand conflict between God and the Devil, which is the matter of the Bible and of all preaching. The preacher's task is the perpetual proclamation of victory without, as yet, final peace. Through the preacher, as Christ's messenger, speaks Christ; the message is about Christ, and somehow *is* Christ, it is about victory, and somehow actualizes that victory. "Law and Gospel", "Works and Faith", "Death and Resurrection", are contrasted, but not conflicting, features of this proclamation, for they describe this moment in the war. By reason of the victory men are free to become truly human; we yet wait for the ultimate restoration when faith passes into sight. The redemptive scheme outlined by Wingren, in which the act of preaching has place, is sufficiently traditional; there are, naturally, a good many references to Luther. Wingren usefully criticizes presuppositions which may distort preaching, e.g. the false contrast between "objective" and "subjective" preaching, a contrast which arises when faith is seen as an addition to full human life and not as its prerequisite. The few practical consequences drawn from his main points are, for the most part, perceptive. Though this is not a "great book", "of unforgettable spiritual power", as the publishers unwisely announce, it is a deeply serious and subtle study of the ministry of the word. More art in the construction would perhaps have saved space taken up with reiterations.

Dr Whale's book—also sensibly sub-titled, "The Christian Doctrine of Redemption"—ranges widely over its chosen field. Starting from the contrasting, but not exclusive, Hebraic and Greek theories of History and Time, he goes on to discuss the three major models in terms of which the atonement has been understood—Victory over Satan, sacrifice, and judicial penalty. Other chapters deal with the offence of particularity in relation to the work of Christ, with the redeemed Society, the sacraments of Baptism and Eucharist, and finally with the Body of Christ and Resurrection. In this last chapter he argues for Universalism on what are now the usual grounds. The book is clearly and gracefully written and reveals the author's sympathy and wide learning. It makes a useful companion to Dr Whale's *Christian Doctrine*. It is a pity that good points are sometimes spoiled by the quotation of bad verse. There seems to be a slip in the alleged Aramaic on p. 62.

Dr Yarnold's book is about the Eucharist. He writes with the eirenic intention of drawing Christians together "through a deeper understanding of what we already have in common in our eucharistic worship". There are chapters on the priesthood of Christ and its participation by the Church, on the Gospel tradition, the Apostolic tradition and upon the Eucharist as Bread of Life and Messianic Banquet. The two concluding chapters touch on Church division. Dr Yarnold is best in summary; for example, the précis of the doctrine of "Hebrews" as to Christ's priesthood is well done and useful. The book suffers from too great compression, and is not so untechnical as its author supposes; the expression "realized eschatology", for example, is introduced without explanation. It is perhaps for the same reason that opposing views receive so little discussion.

LIONEL R. WICKHAM.

BOSTON.

BOOK NOTES

D. M. Baillie's important book, *God was in Christ*, has now been published as a paper-back (Faber, 8s. 6d.) with an appendix on "Christology and Mythology" which he had written just before his death. The original edition was reviewed in THEOLOGY, May 1948, pp. 161 f. *Methodism Mocked* by Albert M. Lyles (Epworth Press, 25s.) is a well-written study of satiric reactions to Methodism in the eighteenth century. *Introduction à la Vie Spirituelle* by Louis Bouyer (Desclée et cie, n.p.) is a manual of ascetical and mystical theology which, one may hope, will be translated into English. *Shropshire Saint* by George Lawton (Epworth Press, 15s.) is a biography of Fletcher of Madeley. *L'Église Sacrement du Monde* by Pierre Charles, S.J. (Desclée de Brouwer, 140 Fr. B.) is a posthumous collection of theological essays by the well-known missiologist who died in 1954. *Two Hundred Evening Sermon Notes* by F. H. Drinkwater (Thomas More Books, 27s. 6d.) is a new edition of a book first published in 1928. *Introduction to Dogmatic Theology* by E. A. Litton (James Clarke and Co., 27s. 6d.) is a new edition of a massive work of systematic theology by a nineteenth-century Anglican divine. It runs to over 600 pages, and has been edited with a few corrective notes by Philip E. Hughes in the interests of evangelical orthodoxy. *Journey into Prayer* by Helen M. Ross (George Philip and Son, 3s. 6d.) is a brief introduction for beginners. *Reading the Bible Together* by Harold Wilson (Church Information Office, 2s. 6d.) outlines methods and suggestions for parish Bible study groups. *The Blessed Virgin Mary* by H. Edward Symonds, C.R. (S.P.C.K., 1s.) is a reprint of an article that appeared last year in the *Church Quarterly Review*. Among the new Seraph Books from S.P.C.K. are *Hymns and Worship* by G. F. S. Gray (6s.), prompted by the centenary of "Hymns Ancient and Modern": it contains an introduction on hymn-singing with brief essays on forty well-known hymns, and should be useful both to the ordinary worshipper and to the parish priest; *Black Letter Saints' Days* by W. H. Frere (3s. 6d.) contains the collects, epistles and gospels for the black letter saints' days in the 1928 calendar that were prepared by Bishop Frere, together with a short biographical note on each saint; *In His Likeness* by G. McLeod Bryan (6s.) is an attractive selection of readings on the theme of the imitation of Christ, drawn from great Christian writers through the centuries; *Everyman's Religion* by Kenneth Mackenzie (4s. 6d.) is a reprint of a book that was noticed in THEOLOGY, December 1945, pp. 284 f. *The Selection and Training of Mixed Choirs in Churches* by Charles Cleall (Independent Press, 9s. 6d.), with an introduction by Erik Routley, is an unconventional book by an experienced church musician. *The Healing Ministry in the Church* by Bernard Martin (Lutterworth Press, 15s.) is a theological study of its subject by the Pastor of the Reformed Church in Geneva. *The Vocabulary of the Church* by Richard C. White (Macmillan, 24s. 6d.) is a guide to the pronunciation of over 10,000

biblical and religious terms in "General American English". *The Scottish Parish Kirk* by Ian G. Lindsay (St Andrew Press, 16s.) is an historical survey by a Scottish church architect, supported by numerous photographic illustrations. *Socrates and the Conscience of Men* by Micheline Sauvage (Longmans, 6s.) is a popular illustrated introduction to Socrates in the "Men of Wisdom" series. *A Christian in East Germany* by Johannes Hamel (S.C.M. Press, 8s. 6d.) is a collection of writings by a leading pastor behind the iron curtain, introduced by Charles West. *The Recovery of Confidence* by E. H. Robertson (S.C.M. Press, 4s.) is the first of a series of booklets on "The Bible in our Time", which will be of particular interest now that the New English Translation is about to appear. *Lectures on Revivals of Religion* by Charles G. Finney (Harvard University Press and O.U.P., 45s.) is a new edition of a famous book that was first published in 1835: it is of great importance for an understanding of American revivalism. *Liturgy coming to Life* by the Bishop of Woolwich (Mowbrays, 13s. 6d.) is an account of the liturgical experiment carried through at Clare College, Cambridge, when he was Dean. *Laity, Church and World* by Yves Congar, O.P. (Geoffrey Chapman, 10s. 6d.) consists of three addresses in which the author communicates the gist of his large work on the subject. *Christus Rex: a Holy Week Pilgrimage* by H. M. Lloyd, Dean of Truro (S.P.C.K., 3s. 6d.) is an imaginative scheme for readings in church during Holy Week, in which many lay members of the congregation can take part. *The Biblical Doctrine of Judgment* by Leon Morris (Tyndale Press, 5s.) is an essay in biblical theology. *Current Problems in the understanding of Personal Responsibility* (Church Information Office, 2s.) is a bibliography of books in the fields of psychology, sociology, ethics and theology. *The Church and the Prisoner* (Church Information Office, 3s.) is the Report of the Prisons Commission of the Church Assembly. *The Re-Making of the Nation* by Elsie Broadie (Religious Education Press, 6s. 6d. and 5s. 6d.) is a book of lessons on the Inter-Testamental Period for the use of Day and Sunday school teachers. Finally, there are two new books of stories for young children by Diana Wainwright, *Sunday Afternoons* and *High Days and Holidays* (7s. 6d. each).

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

ALLEN AND UNWIN: Vinoba Bhave, *Talks on the Gita* (16s.); Haridas Chaudhuri and Frederic Spiegelberg (Eds), *The Integral Philosophy of Sri Aurobindo* (42s.).

CITIZEN PUBLISHING CO.: Ralph Smith, *Jairus, My Son* (3s.).

DARTON, LONGMAN AND TODD: Louis Bouyer, *Woman and Man with God* (25s.).

DUCKWORTH: F. L. Cross, *The Early Christian Fathers* (15s.).

ARTHUR JAMES: Cyril H. Powell, *The Lonely Heart* [a study of the problem of loneliness] (12s. 6d.).

LONGMANS: Dame Scholastica Hebgin and Dame Felicitas Corrigan (Eds), *St Augustine on the Psalms*, Vol. I, Psalms 1–29 (35s.).

LUTTERWORTH PRESS: A. Leonard Griffith, *The Roman Letter To-day* [an exposition of the Epistle to the Romans] (5s.); A. Leonard Griffith, *God and His People* (5s.); Colin Morris, *Out of Africa's Crucible* (7s. 6d.).

MITRE PRESS: Ruth Anderson Oakley, *Resurgence* [poems] (8s. 6d.).

THOMAS NELSON AND SONS: N. Q. King, *"There's such Divinity doth hedge a King": studies in ruler cult and the religion of sacral monarchy in some fourth century Byzantine monuments* (n.p.).

PRINCETON THEOLOGICAL SEMINARY: *A Bibliography of Bible Study for Theological Students* ($1.00).

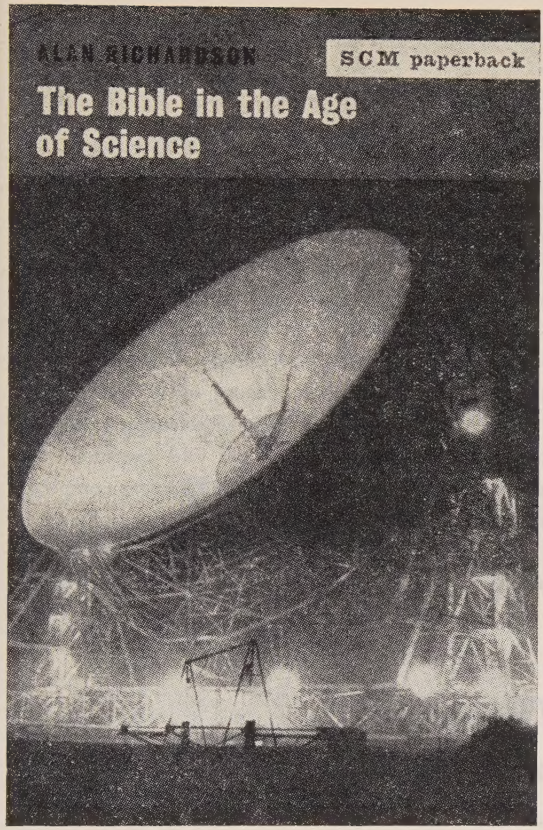
PRINCETON UNIVERSITY PRESS: G. R. Elliott, *Dramatic Providence in Macbeth* ($5.00).

S.C.M. PRESS: Ninian Smart, *A Dialogue of Religions* (18s.); Max Scheler, *On the Eternal in Man* (63s.).

S.P.C.K.: Constance E. Padwick, *Muslim Devotions* (35s.).

JOSEF WEINBERGER: *Seven Songs for Christmas* (4s. 6d.).

PRINTED IN GREAT BRITAIN BY
BILLING AND SONS LIMITED, GUILDFORD AND LONDON



March books from SCM Press

Dr Alan Richardson's **The Bible in the Age of Science** is a new theological book for only 5*s*.

So is **St Paul and the Gospel of Jesus,** in which Dr Charles Raven sums up a lifetime's thought on the central themes of religion and life.

Dr Karl Barth's **Deliverance to the Captives** is another outstanding March book. Most of these 18 sermons were preached to actual prisoners, in Basel Prison. In **Deliverance to the Captives** a theological genius (his **Dogmatics in Outline** is now available in a cheap edition at 8*s* 6*d*) speaks to the plain man from his heart.

The Old Testament

Its Origin and Composition

CURT KUHL

An account of the complicated process of the growth of the Old Testament. In an introductory chapter the author gives short surveys of the authority which has been accorded to the Old Testament throughout the ages; of the various critical methods applied in Old Testament scholarship; of the way in which the Old Testament has come down to us; of the formation of the canon; and of the different types of literary genre which make up the Old Testament. Dr. Kuhl then analyses the contents of each book of the Old Testament and discusses its composition, date and authorship. The book is completed by a chronological table and an extremely useful bibliography.

Publication 29th March **Price 25s net**

Rabbinic Theology

An Introductory Study

ROY A. STEWART

Rabbinics has been neglected in the English speaking world, yet it is of much interest to Jews for historical reasons, and to Christians as an aspect of New Testament background. In order to make his work readable and serviceable the author has concentrated on theological problems which possess a living interest, and on issues in which Judaism and Christianity may be aptly and fruitfully compared. The reader, Jewish or Christian, should find in the volume most aspects of Rabbinic thought likely to concern him today.

Publication 29th March **Price 21s net**

Oliver and Boyd

Tweeddale Court, 14 High Street, Edinburgh 1